







**The Coming Men**

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**THE MAN OF EGYPT**

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The Coming Men of Egypt.





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The Coming Man

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THE  
MAN OF EGYPT

BY

CLAYTON SEDGWICK COOPER, M.A.

AUTHOR OF

"Why go to College," "The Bible and Modern Life,"  
"College Men and the Bible," "World-wide Bible Study," etc.

*ILLUSTRATED*

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TO  
MY WIFE

“ HE FASHIONETH THEIR HEARTS ALIKE ”



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## PREFACE

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Books on Egypt, like "all Gaul," may be divided into three parts: books written by Government officials; books written by Egyptologists; and books by tourists journalistically inclined, whose first impressions of an Oriental country embolden them to publish their "letters home."

The writer cannot claim classification in any of the above divisions. He is simply an American, who, because of former fascinating studies and travels in Oriental lands, was influenced to spend some time in Egypt for the express purpose of studying present-day tendencies, and incidentally finding out, if possible, what such heavily freighted terms as "Capitulations," "Tel-el-Kebir" and "Amhenotop III.," were all about. He must confess, however, at the outset, that the man of the Egypt of to-day, his modern happenings, his possibilities and his problems,



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so absorbed him that he almost forgot about the old and historical country. But since the library shelves already groan with the weight of literature prepared by expert hands upon old time Egypt, the readers of these pages will doubtless be grateful to the author for this omission, nor will they attribute to him any lack of respectful homage to the Golden Age of the Pharaohs.

The object of this work is to give to the person who stays at home, as well as to the prospective Egyptian traveller, a brief and, if possible, an unbiased idea of the Coming Man of Egypt, in his Industrial, Educational, Political and Religious Awakenings. The fact that I remained not too long in Egypt may save me, both from the depressing sense of bafflement which often confuses the person who has passed many solstices in an Eastern land, and also perhaps from the faults and prejudices of certain writers upon countries other than their own, who, as the Australian poet would say, "Know not only quite enough, but rather too much." I can only

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hope that the pages of this book may reflect something of the ever-increasing sense of this country's present-day possibilities experienced by the author as he travelled here and there, amidst the confused medley of Nationalities, and beholding the Europeanization of an Oriental nation which is only to-day becoming conscious of herself.

My last three months in Egypt were given exclusively to the subject of educational and industrial training in a continuous study of virtually every type of Egyptian school. In these investigations I was extremely fortunate in having the invaluable suggestion and guidance of the British Agent, Lord Kitchener, who is to the Egypt of to-day what Lord Cromer was to the Egypt of the eighties and nineties; H. E. Yacoub Artin Pasha, former Minister of Egyptian Education; Mr. Douglas Dunlop, for more than twenty-five years the British Adviser of the Educational Ministries; Mr. Sydney Wells, Director of Agricultural and Commercial Education; Rev. R. S. McClanahan, President

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of Assuit College, together with a large circle of the efficient principals and teachers of Government, native, private and missionary schools—to all of whom I wish to give public expression of grateful appreciation for first-hand information regarding subjects which are not far from the crux of the “Egyptian Question.”

It may be of interest to the readers of this book to know that it marks the beginning of a series of books upon the title “The Coming Men.” The author is at present engaged in the study of the life and tendencies of the people of another Oriental nation.

CLAYTON SEDGWICK COOPER.

LONDON, 1913.

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## WHAT IS EGYPT ?

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If you have once drunk of the waters of the Nil  
you will perforce return to drink of them again.

ARAB PROVERB.

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## WHAT IS EGYPT ?

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### CHAPTER I

IN his first interview with the Governor of St. Helena, Napoleon said, "Egypt is the most important country in the world." The Westerner's childish imagination has been imbued with the surpassing interest of this country which has existed for him in images of Pharaohs and Egyptian slaves, of the wonders of the Nile and the Pyramids. He has read Kipling's refrain :—

If you've heard the East a callin',  
You won't ever heed aught else.

While every book relating to Egyptian travel has painted before his eyes glowing visions of golden sands, the mysterious Sphinx, Utopian climate, and "flowers near the sun." Indeed, every preparation has been made to cause the Westerner to enter Egypt, expecting

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immediate and transporting Arabian Nights sensations.

Nevertheless, whatever the traveller may pretend to the contrary, this rapt impression is not always forthcoming as he is borne ashore at Port Said or Alexandria, the great Egyptian shipping ports, under the scorching sun, amid the strange foreign sights and raucous sounds which are always present in every port of entry. If he has anticipated being welcomed by the shades of the ancient Kings or by Mennon or Ra, he is speedily disallusionized. He first feels Egypt physically, rather than historically or æsthetically. He is welcomed by swarms of pertinaceous flies, such flies as only Egypt can breed ; his eyes are filled with flying sand, the " eternal dust of Egypt " that blows in clouds through the dirty streets ; his nostrils are greeted by odours that are not perfumes ; he is fairly torn asunder by per-

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sistent dragomen and dusky porters who shout at him in all languages ; not infrequently his first impression may be summed up in the wish that he had taken his travel vicariously, through a book on Egypt, sitting by his own fireside. At least he sympathizes with Victor Hugo, who avers that "travel is birth and death at every moment," only—he would add a rider, making the aphorism read, freely translated : "Travel at every moment is the whole list of vital statistics."

Then there is Cairo, capital of Egypt and the chief city of Africa, with its 650,000 population—ancient, confused and polyglot Cairo—and, as always, Shepheard's Hotel, the human museum of tourists, the caravansary of thousands and tens of thousands of travellers who seek in January and February in Egypt the charm of the Italian spring-time ; and after Cairo the usual hurried glimpse of

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rural Egypt, from the city of Saladin to Assuan, as one is pushed up the Nile by Cook's boats, donkeys and professional guides. It is no surprise now for the traveller to read Ampre's epigram, who has described Egypt as "a donkey ride and a boating trip interspersed with ruins," as he emerges from such an aggressive hodge-podge of experiences, with commingled visions of temples, camels, back-sheesh, Arabic profanity, lateen sails, fly switches, water buffalo and four-thousand-year-old mummies. It is only when the traveller, "reeking with antiquity and honey-combed with tombs," pauses in his mad accumulation of spangled shawls, scarabs and souvenirs that he begins to appreciate how there lies below this thin veneer of tourist impression a story, a history, a meaningful civilization, a race of men with a past, and, we may hope, also, a promising future.

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But this real meaning of Egypt, justly called the Egyptian puzzle, may not be grasped by the too hurried traveller. It takes time to feel the spell of Egypt ; it takes time to become acquainted with the Man of Egypt. Perhaps, too, twentieth century acceleration in Europe or America does not become at instant command sufficiently patient and collected to see things steadily and to see them whole in an Oriental atmosphere. Anyhow, those tired-looking tourists in pith helmets and coloured glasses, wearily and dustily filing into the hotel corridors, do not give encouragement to the student who has come to Egypt to secure, if possible, a clear idea of what this country and its people are about. Perhaps, also, an obstruction to such clarified vision has been the absence of historical background on the part of the traveller ; there is no suitable



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mental frame into which to fit the variant scenes and experiences of this land, so strange to Western eyes. Certainly, one of the first questions which rises to the lips of the thoughtful Occidental is—"What is Egypt?"

It is an easy question to ask, and in some respects, after some months of thoughtful study of Egyptian life, customs, climate, history, institutions and men, it is as easy to answer from one's personal point of view. Yet it must always be realized that one's standpoint, if that standpoint is European or American, is *Western*, and not Eastern, and that only an Easterner can truly and justly comprehend an Eastern civilisation. Mr. Alexander Michie, after a long residence in China, said:—"It is the misfortune of the Chinese government and people to be weighed in the balance which they have never

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accepted, and to have their shortcomings so ascertained, made the basis of reclamation of varying degrees of gratitude." The Man of Egypt has the right to feel in a somewhat similar manner towards the Westerner who endeavours to solve him. In such presentations, therefore, as an American may make upon so vital a subject as the Man of Egypt, one may disclaim at the outset both partisanship and infallibility, only professing to give the best result of his own study and experience.

### Egypt is the Nile.

Egypt is, first of all, the Nile. At least, we have Herodotus for authority, who, centuries ago, said that Egypt was the gift of this great river, while Leigh Hunt has sung of the Nile which—

Flows through old hushed Egypt and its sands  
Like some great mighty thought, threading a dream.

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Egypt, to speak concretely, is a strip of wondrous fertility stretching seven hundred and fifty miles from the Mediterranean to the Soudan, rarely exceeding ten miles in width except in the Delta, where it measures two hundred miles between Port Said and Alexandria. The habitable area of Egypt, eight million acres in extent, is bounded on the West by the Libyan Desert, ending in the limitless Sahara, while on the East lie Arabia and the Red Sea. To the South stretch the vast provinces of the Soudan, with two million square miles of territory, tragic with memories of Gordon and the tardy English Parliament; while through the midst of all this fruitful land flows the great river, the life blood of the country (the country which, without it, would be a part of the lifeless desert), between bands of sand, alluvial mud and wonderfully cultivated fields, four

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thousand miles from the equator to the sea.

Within this narrow agricultural belt there dwells a population numbering, according to the last census, 11,189,978 people, of whom 92 per cent. profess the Mohammedan religion, 6 per cent. the Coptic faith, while the remainder belong to a mixture of European and Asiatic races and creeds.

For these people nothing is so vital as the inundation of the Nile caused by the heavy rains in the mountains of Abyssinia. To Egypt and the Fellah, as to Nubia and the Berber, the river is the promise of all that life means in these rainless lands. The rise of the water from the rainy season in Abyssinia begins in June and is at its height in September ; as the waters begin to recede the Egyptians may be seen wading across to the mud islands to sow the grain in the soft, rich

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deposit, which will be ready for harvest in April or May. It is not strange that the Egyptians revere the River Nile and watch with keenest suspicion any measure which affects even slightly this source of their life. As one historian has pointed out, the native of Egypt must watch the Nile in order to keep from being drowned by flood or starved by drought. But the Egyptian really *loves* this old river; it is the joy of Egypt as the Yellow River is the sorrow of China.

No one has heard without a kind of respectful awe the keeper of the Nilometer, who goes through the streets of Old Cairo when the Nile is at its flood, crying, "Water en Nil! Water en Nil!" which announcement is followed by fêtes and special rejoicings. It is at such times that one hears the children of the Egyptians repeating the legends of the Great River; how Hoppi, the Nile God,

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came forth from a cavern situated near the first cataract at the time of the inundation ; or, as Strabo has narrated, how the river rises in the mountains of the moon ; or, again, the popular story of how the Nile is formed by the tears of Isis, weeping for Osiris at Philae, which legend, quoted by Pausanius, is found in hieroglyphics on the pyramid at Unas.

The old Arab proverb runs, that if you have once drunk of the waters of the Nile, you will perforce return to drink of them again. The irresistible charm of this river amounts almost to an impression of a magic individuality. I shall not forget, — who can ever forget his first night on this river in a Nile boat?—it lives with one as indelibly as the impressions of childhood—the date palms, fringing the banks in graceful perpendicular grooves, seem more prominent and

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more beautiful at sunset as one watches the light through their leaves; the shadoof men with brown bending bodies are singing their last evening song, as they lift the final buckets of precious water to their long canals; a swarm of native boys in white galabeighs run out from the mud huts to cry their welcome as we pass; a flock of kites fly in circles above our heads and then disappear across the cotton fields to the West; a group of fellaheen women steal out of the low doorways of their mud houses with earthen water pitchers balanced sideways on their heads, chattering and gesticulating, and now with the water jars filled and gleaming with their overflow, they march away majestically with one arm raised to their pitcher-clothed heads, balanced like carytids, their black gowns flowing gracefully about their lithe bodies; not far away in

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the narrow paths leading over the fields, the tired Nilot farmers, descendants from the Pharaohs whose tombs we can see lying in the Eastern limestone hills, are driving the camels loaded with maize or sugar corn to their village homes,—for the Egyptian darkness is now not far away ; the Nile is flashing in small gold ripples as the sun of the tropics is changing watch with the soft night breeze blowing over the Mokattam Hills ; the ferrymen lounging all day in the blazing sun, beneath cloudless skies, discover that their black lateen sails are gently filling with the night breeze ; as our boat glides along we see a group of fellaheen washing themselves in the dykes, preparing for evening prayers ; in the distance the long, low, black tents of the Beduin camel-drivers can be descried by the smoke of the far horizon, beyond which we know lies the



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weird loneliness of the Libyan Hills and the white sea of the Desert; miles away also the pyramids raise their heads in the clear sapphire twilight like phantom or aerial spirits standing guard over this old mysterious land, full of dreamy forgetfulness and the subtle tranquil East; and now suddenly the night is upon us, the mud villages grow light with supper fires, looking like smoky wraiths through the tall, straight, scaled trunks of the palm trees; out of the visible darkness the village Muzzein calls softly the faithful peasants to evening prayer, 'There is no God but God, and Mohammed is His Prophet'; all the passengers sit quietly upon the deck—there is no sound to be heard but the distant barking of dogs and the soft ripple of the river along the muddy banks, and quickly, ever so quickly, the blackness of the Egyptian night gathers over all, and across

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the peaceful, dissolving scene the rising warm wind from the desert blows gently like a mother's lullaby, and the weary fellaheen dreams of flowing waters in the sand amid regions where flowers bloom near the sun; the Nile God has come forth and has hushed old Egypt to sleep.

### The Land of Problem.

The fascination of Egypt, moreover, does not exist simply in its mysterious river or in its geography. Its entire life is a picture of idiosyncrasy, its puzzle is universal and complete. Who can understand it? Undoubtedly Egypt is the most Eastern of the East; it is, in short, the most fantastic and picturesque of any nation under the sun.

It is full of contrasts, contradictions, paradoxes, conflicting, grotesque and discordant ideas. Just as one thinks he has discovered the Man of Egypt, this

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personage gracefully eludes him, taking exactly the opposite course from that which the Westerner's experience would lead him to believe that a human being would naturally follow. Oriental populations seem to the West to be, morally and politically speaking, walking on their heads; Egypt especially with its weird, strange world, diverse in climate, in institutions, in religious prejudices and in age-long customs which have their roots in the oldest civilization extant, approximately four thousand years before Christ, impresses one as well-nigh impregnable when one endeavours to discover her meaning. Lord Dalling, the former Ambassador to Constantinople, has expressed the puzzled predicament of many a Westerner in his effort to solve the unfathomable mind of the East:—

When you wish to know what a Turkish official is

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likely to do, first consider what it would be to his interest to do, next what any other man would do under similar circumstances, and thirdly, what every one expects him to do. When you have ascertained these, you are so far advanced in your road that you may be perfectly certain that he will not adopt any of these courses.

Herodotus, more than a thousand years ago, said: "I speak at length about Egypt, because it contains more marvellous things than any other country, things too strange for words." The Greek historian goes on to point out in detail some of the oddities, and to the Westerner the abnormalities of this Oriental land:—

Other nations in weaving throw the woof up the warp, but the Egyptian throws it down; in other countries the Priests of the Gods wear hair, in Egypt they are shaved; in other countries the dwellings of men are separated from those of beasts, in Egypt men and beasts live together. Other nations fasten their ropes and hooks to the outside of their sails, but the Egyptians to the inside. The Greeks write and read from left to right, but the Egyptians from right to left.

And these peculiarities of the Egyptians

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may be traced virtually to every phase of this people's life. It is ancient as it is strange, more than medieval, this Egypt, unchangeably and inexplicably ancient, it is a part of the slow moving East, the land of timelessness; as the Khedive Ismail once said, "To-day is here the same as yesterday, and to-morrow will be the same as to-day; and so it has been, and so it will be, for thousands of years."

It is like a page from the old pictorial family Bible out of which we spelled the letters at our mother's knee.

In sailing down the Nile you see the Egyptian peasant using the same hand-propelled shadoof that his fathers used in the time of the Pharaohs, while grave fellaheen ride solemnly along the paths upon donkeys that might have been the direct descendants of those that bore father Abraham when he

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went out to a land that he knew not of. In the village "kuttabs" (small Moslem schools) I found the ancient-looking Sheikh in turban and flowing robes, exactly as he might have looked ten centuries ago, with his band of half-clad boys about him, repeating in a sing-song refrain the long unintelligible words of the Koran, keeping time with their swaying bodies, while the school-master accents their recital by expressive grunts and flourishes of his pedagogical cane. In short, if you have known Egypt once, you have known it for all time. In the words of Miss Amelia B. Edwards :—

The physique and life of the modern Fellah is almost identical with the physique and life of that ancient Egyptian labourer whom we know so well in the wall paintings of the tombs. Square in the shoulders, slight but strong in the limbs, full lipped, brown skinned, we see him wearing the same loin cloth, plying the same shadoof, ploughing with the same plough, preparing the same food in the same way, and

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eating it with his fingers from the same bowl as did his forefathers of six thousand years ago . . . water is brought to table in the same jars manufactured at the same town as in the days of Cheops and Cephron; and the mouths of the bottles are filled in precisely the same way with fresh leaves and flowers. A Sheikh still walks with a long staff; and the pleasure boat of the modern Governor or Mudir, as well as the dahabeeyah hired by the European traveller, reproduces in all essential features the painted galley represented in the tombs of the Kings.

Fascinating as would be the closer study of this ancient Man of Egypt from the point of view of his ruins and his Temples, so far removed, so surpassingly strange to Occidental eyes, still more alluring is the search for the coming Egypt and the coming Egyptian as these manifest themselves in the actions and re-actions of the population against the fresh, new life of the modern world which is now flowing around all sides of this old country.

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## HOW EGYPT IS GOVERNED

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He (the Englishman) would not annex Egypt, but he would do as much good to the country as if he had annexed it. He would not interfere with the liberty of action of the Khedivial government, but in practice he would insist on the Khedive and the Egyptian Ministers conforming to his views. He would in theory be one of many powers exercising equal rights, but in practice he would wield a paramount influence. He would occupy a portion of the Ottoman Dominions with British troops, and at the same time he would do nothing to infringe the legitimate rights of the Sultan. He would not break his promise to the Frenchman, but he would wrap it in a napkin, to be produced on some more convenient occasion. In a word, he would act with all the practical common sense, with scorn for theory, and a total absence of any fixed plan based on logical reasoning, which are the distinguishing features of his race.

LORD CROMER.



Cairo Brass



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## HOW EGYPT IS GOVERNED

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### CHAPTER II

It is sometimes popularly remarked that the English and Cook rule Egypt. To the transient tourist this may seem a correct generalization, but the governing of Egypt is far too complex an affair to be disposed of by a current aphorism. The intricacies of the occupation of Egypt and the Soudan caused Mr. Gladstone to say: "The difficulties of the case have passed entirely beyond the limits of such political difficulties as I have known in the experience of half a century."

#### The Egyptian Question.

When we raise the "Egyptian Question" we involve ourselves at once in every conceivable problem connected with national

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and international commercial policies, self-government, mixed tribunals, racial jealousies, religious prejudices, capitulations, colonization, Nationalism, education, the Suez Canal, and Pashadom. Here England has confronted tasks quite as intricate as she has ever faced in dealing with the ryots of Bengal and Madras. Here is a cosmopolitan land! Not even Singapore can show such a meeting, such a congeries of races, diverse and exacting of their rights. It is East and West meeting daily face to face; Bombay and Colombo merchants, South American coffee traders, the Eastern Jew and the tricky Levantine, the desert nomad and the London business man touch shoulders on the streets and in the cafés of Cairo and Alexandria. In this circumscribed valley one finds Greeks and Barbarians, Christians and Jews, Copts and Moslems,

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Anglo-Saxons and Orientals brought into constant juxtaposition. Here are Egyptians, Arabians, Maltese, Turks, Israelites, Armenians, Belgians and Greeks, Nubians and Berbers; Austrians, Germans, Arabs from the southern shores of the Mediterranean, Circassians with long boots and baggy trousers, Turco-Egyptian Pashas, Bedouins from the desert, Syrians, Persians, East Indians, Levantines and Soudanese, meeting for the first time, and perhaps the only time in history—fellaheen and imperial Englishmen, an army of foreigners meeting another army of natives with Egypt in common between them—here in very truth are the ends of the earth brought together.

Added to this mixture of races, which also involves naturally a mixture of languages, French, Arabic and English being especially predominant, is the problem of mixed beliefs,

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which has always constituted one of the most complex factors in Eastern governments. In fact unity among Orientals is more often religious than national. Religious differences are usually found to be the most formidable obstacles to political or national fusion. According to the last census Egypt's polyglot religious civilization was divided as follows:—

Mohammedans	...	10,269,445
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Copts	...	...	...	706,322
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Jews	...	...	...	38,635
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Others (including Christians)	175,576
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With such chaotic, racial, international and ecclesiastical material with which to work, it would seem a forlorn hope for any Government to endeavour to evolve order. Well might Lord Milner call Egypt a land of paradox and contrasts. The old and the new, the native and the foreign are all present in a confusing jumble. To-day I am living in

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Cairo, and I walk down the main streets of the ancient capital of this metropolis of Africa, the most picturesque and fascinating of Oriental towns, "a maze of old and modern cafés, that dying Mecca and still-born Rue de Rivoli," and as I see face to face these mixtures of races and times, I am reminded of those periods in which

Chaos Umpire sat,  
And by decision more embroiled the fray,  
By which he reigned.

### Historical Egypt.

Egypt moreover has its political roots fixed deep in a civilization as ancient as it was checkered. Sixty centuries of misguided government, mutiny, and often tyrannous oppression from the Pharaohs to the Pashas, is the history political of this land. Nineteen hundred years ago, Pliny said that there was always something new happening in Africa. This statement is a peculiarly fitting



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description of Egypt. Behold a nation that has known culture, education and kingly splendour! Who can look across the pylons of Karnak and Luxor, or walk amid the unsurpassable wealth of hieroglyphics and art of old Abydos or Denderah and fail to be impressed. As Shenstone's Elegy recites :

Hoary Memphis boasts her tombs alone,  
The mournful types of mighty power decayed.

The Egyptologist has given us an inkling of this mighty Egyptian past as he has read it in the papyri and across the faces of the ancient tombs—all this past of culture and romance, of epic poem, historical chronicles, scientific and geographical records, with ecclesiastical and national hymns. The mystery of a closed history vanished, as it would seem for ever, is wrapped in up this magic land.

I know of nothing which can better

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describe this old Egypt so fascinating and yet so insoluble as that picture painted years ago by the American artist Mr. Vedder, called "The Secret of the Sphinx." The picture reveals an old, brown and half-clad fellah kneeling before the colossal statue of the Sphinx, and holding his ear close to the tightly-closed lips as if waiting and ready to hear the secret of the past of Egypt. This fellah, alone with the Sphinx in the Desert, with the black Egyptian night as a background, and the skulls of other generations lying about representative of days that are dead, may well represent for us the finished chapter of Old Egypt. And after all our researches and modern discoveries it is doubtful whether we can ever reach farther into the secret than can this ignorant peasant with his face pressed close to the mute lips of Egypt's wonder. To me, at least, Old Egypt is a land

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## The Man of Egypt

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with awe-inspiring impressions. Its effect is not that which can be easily analyzed, and I must be content to feel it rather than to discourse about it. The persistent question remains not what has Egypt done in the past, but what is she doing *now*? How can she weave her past mistakes and successes into the fabric of her new future?

### Modern Egypt.

The later history of Egyptian life and Egyptian government can be accurately discovered; it is the history of centuries of revolution, of reckless economic administration, of plunder, of bloodshed both in war and peace, of treachery and bigotry in the name of religion, a history of a world out of joint. Egypt's physical calamities seem also to have matched her political tribulations. In 1302 she underwent an earthquake which threatened to destroy the whole country.





The Modern Thresher in Old Egypt.

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In 1295 and 1492 Egypt was visited by the plague. Throughout these centuries she was seldom free from slavery, persecution and the overbearing tyranny of privileged classes. No nation has suffered from the *corvée* as has Egypt; this curse of forced labour, hanging for years a portending darkness upon her destiny, is still traceable in the habits of her people.

Egypt has been fought for in the name of her tutelary deities Horus and Seti; she has bowed before Augustus Cæsar; the Fatimites conquered her in 969 B.C.; the haughty Saladin, the arrogant Mameluke dynasties and the Imperial Sultan of the Ottoman Empire, have all swept over this land. In fact, the history of the period between 1567, when the Turks under Selim first finished the conquest of Egypt, and the coming of the French is a barren stretch

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of two centuries concerning which little is known. The land was ruled or rather ravaged by the independent Mameluke chieftains, who, nominally recognising the Suzerainty of the Sultan, busied themselves in fighting each other and the pro-consuls, getting as much as possible of gain with little regard for the welfare of the country. It is a blank chapter of two hundred years and has little bearing upon the present day Egypt, save as pointing a moral to the irresponsibility, the cruelty and the unenlightened corruption possible to a human government.

It was in 1798 that Egypt emerged in her more important career, when Bonaparte, after the battle of the Pyramids, made his headquarters in Cairo and placed upon this Eastern land the first impress of modern Western civilization. Before leaving Cairo

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to go upon his famous Syrian expedition, Napoleon established Kleber as the commander of the French troops in Egypt. This general was assassinated in Cairo in 1800, and in 1801 the French garrison, under the combined pressure of the Grand Vizier and the British troops, lost control, and the Sultan rule was restored.

### Mehomet Ali.

The modern chapter in Egyptian history, political and otherwise, begins with Mehomet Ali, the Albanian Mohammedan, appointed as Pasha of Egypt by the Sultan because of his courage and forceful character, the founder of the Khedivial dynasty under whose name the Egyptian Government is still carried on, and whose *regime* marked one of the most potent epochs in Egyptian history. It was Mehomet Ali who took the famous dromedary ride across the desert



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## The Man of Egypt

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upon hearing of the rising of the Mamelukes, who aroused and unified the Egyptian army, surrounding the citadel and killing five hundred of these Beys at that tragic Ides of March, 1811, "sowing the seeds of the present prosperity of Egypt in the shambles of the citadel."

In one of the clubs at Alexandria, which city Ali favoured even over Cairo, there hangs a picture of a tall, gaunt and physically-powerful man, with grey beard, shaggy eyebrows, deep set eyes and heavy dogged chin. The face is wrinkled and bronzed by the tropical sun; the heavy, hairy hands add to the distinct impression of the imperious ruler who was called the "Lion of the Levant"—Mehomet Ali. His life and his work stand out in Egyptian annals as distinctive of, at least, one man who believed in and was capable of carrying out the typical Oriental

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idea of Government, the idea of absolute personal monarchy. Cæsar and Napoleon and Alexander the Great only eclipsed Mehomet Ali in being favoured in having a larger stage upon which to enact their absolutism. This ruler of Egypt reorganized the Egyptian army; he imbued his son Ibrahim with his own mighty ambition, making him a great soldier general; he kept on good terms with the Ottoman Empire for twenty-five years until his soldiers became sufficiently well drilled and experienced in battle to assail the Sultan himself; then, in 1831, he invaded and conquered Syria, and sent his army, led by his son, towards the Bosphorus and Constantinople, where, had it not been for the intervention of Russia, who sent troops to occupy the city of the Porte, the dream of Mehomet Ali's life to become the sole ruler of the Ottoman Empire would

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doubtless have been fulfilled. Through the intervention of the British, who bombarded Beirut and captured Acre, as well as through the disposition of Europe to maintain the integrity of the Ottoman Empire with the Turkish Sultan at its head, a Treaty of Peace was signed in 1841, as a result of which Mehomet Ali found himself the Viceroy of Egypt with the right of succession to this vice-regal throne given to his eldest kinsman. Turkey meanwhile retained her sovereign right over Egypt as a Turkish province, which meant simply that she accepted the payment of a stipulated annual tribute in return for recognizing Mehomet Ali's viceroyship.

Ali, now an old man of seventy, abdicated his office in 1848 in favour of his son Ibrahim, who lived but two months after his succession. The death of his favourite son, together with the breaking of his ambition to extend

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his power to Asia, came as a crushing blow to the old warrior and he did not survive for many years. He was one of those men who are born to rule or to die.

As one goes to-day through the schools of Egypt, or visits the rural districts, the Egyptian Army, or, in fact, the entire Nile country, the name of Mehomet Ali is frequently confronted. An Egyptian Effendi, who pointed proudly to the picture of the founder of the present dynasty hanging in his school-room, told me how this pioneer of education at the age of forty learned to read and write, and established, necessarily by force in many instances, the schools of Egypt. One finds constant reminders of the fact that he also protected the fellaheen against tyrannical taxation and oppressing governors. Although his methods and his motives were doubtless those of Henry the

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Fourth of France, "L'Etat, c'est moi," he brought about a real government in Egypt, a unique spectacle, by the way, in this country, and it was furthermore the kind of government the Egyptian understood. To-day, despite all of his barbaric cruelty and despotism, his people speak of him with a real reverence, a respect mingled with fear.

Mehomet Ali's empire making, like certain laws of the Koran, can only be justified, if at all, by the understanding of the period in which it was set. The Albanian soldier's rulership and discipline were not historically classifiable, neither were they consistent with any laws of humanity extant to-day. His discipline was as original and summary as it was often unscrupulous. Egyptians are fond of narrating examples of Ali's sovereign enactments.

At one time after the news of certain rioting

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and disaffection in the Arab quarter of Cairo had been reported to him, he caused a decree to be issued to the effect that any one who was found speaking disloyally of the Government would be hung on the spot. The very next morning after the decree was posted, the British Consul had by chance an appointment with Mehomet Ali at the palace at an early hour, when so much of the business is transacted in Egypt. Upon riding by the Esbekieh Gardens the Consul was astounded to see forty dead bodies hanging in regular rows by the roadside with a sign affixed to them, saying that these men had spoken evil of the Government. The Consul upon arriving at the palace expressed some surprise to his Highness at what seemed to European standards a rather abrupt administration of justice, when Mehomet Ali is reported to have replied :—

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I sent word last night to the head of the police that he must hang forty persons by daybreak this morning, and told him to pick out two score of the biggest scoundrels he could think of in the slums of Cairo. I daresay they had spoken or would have spoken disrespectfully of the Government. If they did not, they are a good riddance ; and, at any rate, we shall hear no more of any popular discontent under my rule.

Another incident is related of his general method of suppressing undue taxation and mismanagement on the part of his subordinates. (For however insistent he might be in securing taxes for the support of his Viceroyship, he insisted upon doing this himself rather than allowing any injustice on the part of his under officers.) On a visit to Tanta, a fellah was said to have hailed him on the street, begging for an interview, which Ali, in accordance with his usual custom, readily gave. The peasant thereupon proceeded to inform him that the Governor of the Province had robbed him unmercifully, overtaxing him, having him bastinadoed,

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collecting revenue from him over and over again, and refusing to give any receipt until the fellah had been reduced to beggary. Mehomet Ali said to the man "What is your trade?" "I am a baker," said the fellah. At which the Viceroy said, "Go home and heat your oven red hot!" then he rode away. Soon afterwards the Viceroy returned on horseback accompanied by the offending Governor, whom he had asked to attend him as an escort. When they arrived at the baker's he ordered his guards to *put the Governor inside the oven and close the doors upon him*. It is grimly stated that this ghastly punishment made an impression, not only on the Governor, but on the other Pashas throughout Egypt, who quickly heard about it, and realized that this soldier of fortune was ruler, and the fellah could not be oppressed with impunity.



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However barbarous and inconsistent with modern standards may have been the rule of Mehomet Ali, he has had no successor, even to the present day, among the rulers of Egypt who has been able either by inherent force of character or by his power of demanding obedience on the part of his subjects who can compare with him. Abbas Pasha, his grandson, who succeeded to the Viceroy's position after the brief reign of Ibrahim, left five years of the most profligate and pleasure-loving history which is to be found in the entire record of the Khedivate. After his death, which was reported to have been brought about by assassination by two of his eunuchs in the harem, Said Pasha became the Khedive, according to the lineal descent. Although Said Pasha could hardly boast of decided advance over his father as regards either

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morality or political statesmanship, his reign was marked by three notable events: the first European loan of £1,200,000, a terrific railroad disaster involving the death of certain members of the Royal family as well as hundreds of Egyptians, the cause of which disaster has never been cleared up, and by the more far-reaching and internationally significant event, the opening of the Suez Canal. This rule of Said Pasha was followed by the Khedivate of Ismail Pasha, the "Prince of the Race of Borrowers," the grandson of Mehomet Ali, whose rule was not unlike that of his grandfather in its marvellous affrontery and personal despotism. Among other exploits he added to the debts of Egypt £7,000,000 a year for thirteen years (1863-1876), leaving on his forced retirement as a doubtful heritage and memorial to a country which he had exploited almost

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beyond credibility—a funded and floating debt of 94,110,000 English pounds, or approximately 470,530,000 dollars.

### European Influence Entering Egypt.

It was during this period that the land of the Pharaohs was brought permanently under European influence, especially under the sway of England and France. In 1882 the National party in insurrection under Arabi Bey was defeated by the help of Great Britain. The French, believing the English army would be overcome by Arabi and his followers, or, at least, would require the intervention of France, washed their hands of the whole situation and proudly sailed away with their fleet, leaving the British, after considerable bombardment and fighting, to successfully take control of Egypt with her army of Occupation. Egypt's condition at this time is

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pictured by Mr. Stephen Cave, who, on March 23rd, 1876, having been sent to Cairo to report on the financial condition of Egypt, said :—

Egypt may be said to be in a transition state, and she suffers from the defects out of which she is passing, as well as from those of the system into which she is attempting to enter. She suffers from the ignorance, dishonesty, waste and extravagance of the East, such as have brought her Suzerain to the verge of ruin, and, at the same time from the vast expense caused and inconsiderate endeavours to adopt a civilization of the West.

The situation of Great Britain in Egypt has no counterpart in history—the English, an alien European race, guiding and controlling Turkey, a second alien European race, by whom the English were intensely hated, in the cause of Government of Egypt, a third race constituting a veritable melting-pot of both European and Asiatic people. The conditions of Britain's occupation, moreover, have greatly complicated her problem.

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As a matter of fact, the English, from the beginning of her so-called Occupation, have assumed the obligation of a Protectorate, but, as Mr. Edward Dicey has said, "without the power which its direct assumption would have bestowed." Britain, moreover, has involved her colonizers, the home Government, and the Egyptians themselves in a constant puzzle by her "Veiled Protectorate," as Lord Milner called it. No one of these three elements has seemed to know, or dared to say if they did know, whether England was really ruling Egypt or Egypt was ruling herself, or whether England was temporarily advising Egypt or whether she was in the country as a permanent sovereign. In spite, however, of these most confusing uncertainties, the Englishman came to Egypt at a critical period, not simply as a conqueror, but also as a benefactor, welcomely hailed—for the



Where the clink of the brass calls the thirsty to drink.



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time being, at least—by both the rulers of Egypt and by the great masses of the Egyptian people, and, with two notable exceptions, by all Europe. Turkey was naturally vexed that she had lost her political opportunity, which, by the way, she deserved to lose through her own delay and her years of inaccurate and irresponsible half government. France, too, was not unnaturally displeased with the manner in which her diplomacy had been frustrated in her failure to carry England with her in her departure from Egypt and the loss of her years of advantage in the Land of the Nile. Perhaps the English policy of occupation at this time—from the point of view of Britain, at least—may be summed up in the words of Lord Cromer :—

He (the Englishman) would not annex Egypt, but he would do as much good to the country as if he had annexed it. He would not interfere with the liberty of



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action of the Khedivial Government, but, in practice, he would insist on the Khedive and the Egyptian Ministers conforming to his views. He would, in theory, be one of many powers exercising equal rights, but, in practice, he would wield a paramount influence. He would occupy a portion of the Ottoman Dominions with British troops, and, at the same time, he would do nothing to infringe the legitimate rights of the Sultan. He would not break his promise to the Frenchman, but he would wrap it in a napkin, to be produced on some more convenient occasion. In a word, he would act with all the practical common sense, with scorn for theory, and a total absence of any fixed plan based on logical reasoning, which are the distinguishing features of his race.

### The Five Divisions of Egyptian Government.

With such general and somewhat undefined principles and with such mixed conditions the English came into Egypt and have occupied the country for twenty-eight years, being now present with every prospect of a permanent residence; the wraith of the Capitulations and the hackneyed, diplomatic discourse about "occupation until the

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Egyptians are ready for self-government," to the contrary. England found here much that was efficient and worthy in the basis of Government laid by the French, all of which she has accepted and has strengthened. Egypt's Turkish and native governmental features have also been recognized, and in part have been incorporated in the English scheme. In general the result of these amalgamations in the moulding and guiding hand of Great Britain have evolved a present Government of five definite divisions.

### The Turkish Sultan.

There is first of all the Turkish Sultan, who nominally is Sovereign over all Egyptian subjects. Taxes are raised in his name to the amount of 665,000 English pounds annually. Ottoman delegates rather than Egyptian delegates are sent to important European conferences. It is, moreover

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stipulated by the Porte that the Egyptian Army shall not exceed eighteen thousand men, except in case of a levy made for a Turkish war.

Lo, the travesty of Treaties made by mortal men! A Turkish war is even now in progress, and the Ottoman Empire has been in desperate need of Egypt's help, but this *papier mache* constitution has disappeared as magically as the desert mirage when the British policy, personalized by her soldier Consul-General in Egypt, has not only insisted upon Egypt's neutrality as far as furnishing troops is concerned, but has also emphatically forbidden Turkey to pass her armies across a single foot of Egyptian territory. Nor is this gulf between Turkey and Egypt entirely of British construction. The Egyptian fellaheen, who compose the majority of the population of this nation of

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farmers, have not forgotten the years of Turkish spoliation, and any decision dependant upon the vote of these children of the soil would be inevitably opposed to full Turkish dominion.

### The Khedive.

The second factor of Egypt's political machine is the Khedive. This officer is the titular head of the Egyptian Government. The law under which he rules, however, is conditioned by the famous rescript made unwillingly by Ismail Pasha in 1878, prescribing that the work of the Khedive should be government "through and with his council of Ministers." It is sufficient to remark that this rescript, although elastic enough to allow the entrance of many of the old time personal abuses of government, is carefully guarded by Great Britain and her Ministers. The present Khedive being a

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keen business man and absorbed in his personal estates and interests, seems quite willing to leave the decisive governmental concerns with his ministers and the British Advisers, with whom he is in friendly relationship.

### **The Ministries.**

This third division of Egyptian government, called "The Ministries," with their Egyptian heads and English Advisers, constitute in many senses the power behind the throne. There are seven departments, consisting of Foreign Affairs, Finance, Justice, War, Public Works, Education, and the Interior. The proceedings of the Ministries are carried on in both Arabic and French, since in each department one or two European officials are present as vital factors in all important decisions. The independent power of each Egyptian Minister at the

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head of these State cabinets varies with the ability, personality and force of character of the Minister, but it is fairly certain that when an issue is joined between the native Minister and the British Adviser and the matter for final decision is left, as it must be at present with the all powerful, ruling British Consul-General, the initiative and final authority of the native Egyptian are considerably handicapped. It has been recently stated that the British Agent, Lord Kitchener, meditates the abolishment of the present British Adviserships, thus reducing considerably the cost of government, and making it possible to use these moneys upon the much needed reforms—agricultural, economic and educational—which are now in progress. It is thought by some that these Advisers, which were indispensable with the earlier stages of government in Egypt, are

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not so necessary at present, since the British Consul himself has veto power upon virtually the entire legislative system of the country. When the complete history of this country is written many of these advising members of the Egyptian cabinet, some of whom have given a quarter of a century to the ungrateful tasks which fall to the man who works behind the scenes, will receive a large share of credit for the present signs of betterment evident throughout Egypt.

### **Legislative Council and Assembly.**

The democracy of Egypt, moreover, is represented by what is called the Legislative Council and Assembly. These are the "direct primaries" of Egypt, the nearest approaches to constitutional government which the people at large possess at present. Provincial Councils exist in each Province with from three to eight members each,

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comprising in all seventy Councillors elected by universal suffrage and having guidance over local matters such as roads, canals and certain branches of education.

The Legislative Councils, consisting of thirty members named by different sections of Egypt, have in their turn supervision over laws and decrees. These Councils have a real voice in the ruling of Egypt in spite of the fact that the Government is not compelled to take their advice.

The higher democratic body, called the Legislative Assembly, consists of eighty-two members, six Ministers, thirty members of the Legislative Council and forty-six delegates elected by the people. No direct taxes can be levied without the approval of the Assembly. This body has, also, consultatory supervision over economic, administrative and financial questions. If the advice of



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these Assemblies is not followed by the Government, reasons must be clearly stated to the Assemblies why their opinions do not have legislative effect.

These Egyptian Houses of Parliament, the experiment stations of Democracy, whose object is to let the people speak and get accustomed to the sound of their own legislative voices without binding the Government to actually listen, resemble somewhat the National Congress of India. The Egyptian Assemblies are, of course, very much more authoritative officially, and being more closely related to the law-making powers, are recognized by the British Government in a way that the Indian Congress is not recognized. When one travels through Egypt and appreciates the profound illiteracy of this country and the century old idea of Oriental government so radically opposed to any form of

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modern constitutionalism, it must be realized that free institutions will not be the work of a few years in Egypt. Still, their approach will be assisted in no small way, one must believe, by these democratic safety valves which furnish practice-ground in local self-government, which Lord Dufferin calls "the fittest preparation and most convenient stepping-stone for anything approaching a constitutional *regime*."

### The British Consul-General and his Officials.

Above these preceding four departments of Egyptian Government are the superior English officials, consisting of the British Consul-General and his staff, while nominally at least sixteen different nations stand in advisory relation to Egyptian affairs through the famous "Capitulations." These "Capitulations" mean that no action in Egypt, by

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way of law making, can be taken relative to any nation without the consent of all the other nations in the circle ; in brief, it is the capitulation of the Ottoman Empire to the Congress of Nations. Egypt, lying between South Africa and the Mediterranean, as between also the Eastern and Western world, is not only the key to England's position in her vast schemes of colonization, but is moreover a vital factor internationally and commercially to both the citizenship and the trade of practically every great European, Asiatic or North American country.



A mid-day rest in the Desert.



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## EGYPT'S NEW PHARAOH

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The usual English way to cure a bad situation is to seize upon the first strong man who can be found and give him full power to do what he pleases.

LORD MILNER.

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## EGYPT'S NEW PHARAOH

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### CHAPTER III

### LORD KITCHENER

No explanation of the government of Egypt is adequate without the presentation of the name of Lord Kitchener, who, since his appointment as British Agent in October of 1911, has been increasingly the unique and dynamic force behind all the Government agencies, alike the Protector of Imperial English interests and the humanitarian regenerator of the land he loves. He came to Egypt to assist in the completion of the splendid work of regeneration commenced by Lord Cromer. He himself had before contributed to the problem as the soldier-leader in Khartoum, the conqueror of the



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Khalifa, sweeping out of the Soudan the fanatical dervishes.

Nor did he arrive one moment too soon to arrest the tide that was surely carrying Egypt backward from the high and superb statesmanship of Lord Cromer's *regime*. Already officials were beginning to be attacked by what is commonly known in Egypt as "political ophthalmia"—the disease that makes its victims more or less unconscious or neglectful of the plain needs and occurrences about them; already, under the easier sway of Sir Eldon Gorst, the old-time conflict between the Copts and the Moslem had grown in intensity and had culminated in the death by assassination of the Coptic Prime Minister, Boutrous Pasha Ghali; already had the words "Malaish" (never mind) and "Baksheesh" begun to assume their old-time influence amongst the





A Bedouin Guard.

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people. The presence of an iron hand was needed, and not a few of Egypt's leaders were unconsciously turning in their minds toward Kitchener, as the conversation of a certain Egyptian officer who commanded a brigade at Omdurman infers: "Lord Kitchener is a soldier," said he. "He is a man of iron. He made a clean sweep of the Soudan. He is just, but he is not to be trifled with. There is not a Nationalist in Egypt who would not bury himself in the sand if Lord Kitchener came to Cairo. He is the man for the job."

After an interview with Lord Kitchener in Cairo I realized that he was "the man for the job." I also began to understand the quite universal answer of the people of the Nile country when asked why the Nationalists were quiet, why the schools of agriculture and commerce were thriving, why thousands of acres of rich Egyptian land were being

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reclaimed by new systems of irrigation and drainage, why the European time-server is unceremoniously disappearing, why the journals of the agitators have been going out of business at the rate of one per day, why thousands of Fellaheen were beginning to have a growing confidence in the Government as evidenced by their trust in the Postal Savings Bank, or why Turkey did not send her soldiers across Egypt in her war with Tripoli—yes, and why even Downing Street seemed affected with a new confidence—the answer was always the same—Lord Kitchener.

### The Hand of a Master.

The London *Spectator*, some time ago, inquired, “Why are there so few great men in the world?” Whatever may be the answer in other countries, this man, who wrote his name so deeply upon the tragic

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battlefields of the Soudan and left his impress in India, answers to the charge here. It is said that without bayonets behind or before, moral force cannot exist. The Egyptians feel that with all his sincerity of interest the present British Agent has the bayonets behind him. Kitchener is the real governor of Egypt, as those three Egyptian young men recently sentenced to fifteen years in prison for seditious planning against the life of the Khedive and the Consul-General, will testify. This country sees in the soldier who drove out the mad Mahdi hosts the spirit of command which seems to be an attitude deeply respected by Orientals, especially in certain stages of their development.

Lord Kitchener is now sixty-two years old, but the manner in which he seems to be omnipresent at every important occasion throughout the entire Nile Valley, would

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indicate a man at the very zenith of his career. As he sat and talked and questioned in the British Residency, with its beautiful tropical gardens sloping down to the Nile ; as he spoke in short crisp phrases his gospel, the new plans for the Fellaheen, telling us of his ideals for the practical rather than the theoretical education of Egyptian youth—"We don't want them to get their hands soft," he said—I was inclined to agree with the Egyptian opinion.

America's ex-President, Theodore Roosevelt, stopped in Egypt on his return from his South African hunting trip and made a memorable speech at the Egyptian University. Although there are various views possible as to the justifiableness and the value of this speech, it is quite generally felt that it was one of the influences towards the disruption of this somewhat seditious

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institution, which, under native leadership was attempting certain branches of higher education for which Egypt is hardly yet ready. Among other things this American of outspoken temperament said, both here as well as in England, addressing the English, "If you are going to rule Egypt, go on and rule it. If not, step out and let some one else do the job." England has not stepped out (and you may be sure she never will), but she has sent Egypt a ruler who is almost as diplomatic as the Easterner himself, as he stretches out to Pashadom and Fellaheen alike the gloved hand that within is all iron and steel.

### **Kitchener and the Turco-Italian War.**

When the war clouds first broke over the Mediterranean between Italy and Turkey, Lord Kitchener was approached by a number of Egyptian officers asking permission to



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volunteer for active service in Tripoli. The Consul-General replied: "Go by all means!" But he hastened to assure them that if they *did* go, they would find upon their return that they had been placed upon the retired list, with junior officers in their places, not by his wishes, of *course*, but by reason of the necessity of officers and the upward pressure due to congestion in the junior ranks. He took occasion to confidentially advise them to curb their naturally rising Moslem patriotism and remain at home—as they did.

At another time when certain prominent native gentlemen in Cairo and Alexandria proposed to him that he send three or four regiments of Egyptian soldiers to aid the Turks, Kitchener replied that he did not object, but that if such action was taken he would be obliged to replace the absent

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soldiers by an equal number of British regiments. It is sufficient to say that the proposal was hastily withdrawn.

A still more amusing instance of his mingled strategy and resourcefulness occurred when certain chiefs of Bedouin tribes came to him, expressing their determined wish to gather a number of their war-like brethren and join forces with their fellow Mussulmen in guerilla warfare in Tripoli. Now it must be remembered that the Egyptian, for good and sufficient reason, dreads conscription in the army more than all other ills combined, and the nomads have been exempt from military service. Upon receiving this announcement, therefore, the soldier of Khartoum faced these Bedouins solemnly saying that he was sorry that he had heretofore overlooked their war-like and soldierly propensities, that he would immediately see

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that Egypt would not lose these heroes thirsting for glory upon the battlefield, but would have them all enrolled at once in the Egyptian army under the same conditions as the Fellaheen. It is stated on presumably good authority that the dust that rose from beneath the flying feet of those Bedouin chiefs was like unto that which sometimes covers Cairo from a thick "Khamseen"—the wind that blows in blinding clouds the sands of the Sahara.

It is to be hoped that this efficient official, who commands an army to whom the name "Kitchener" is an incentive similar to that of the name "Napoleon" to the Old Guard, and who in a comparatively brief time has gained the confidence of the Egyptians having most at heart the country's good, will receive the unstinted support of the home government in the progressive and

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highly utilitarian measures which he is now promulgating for the New Egypt.

### Native Political Parties.

In addition to the official and more or less dignified expression of Government, there are at work in Egypt at least four fairly well-defined political native parties, and these, with their special newspapers and their patriotic adherents, have had no little influence in determining the course that the aforesaid leaders of the Government should take.

The radical section of native Egypt is represented by the National Party with its advanced war-cry of "Egypt for the Egyptians," and with its journalistic organ *Al Lewa*. The party includes at present about ten thousand men, and since the death of its strong recognised leader, Mustapha Kamel, it has expended its efforts frantically

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## The Man of Egypt

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and vainly, as it would seem, in the words of the British Agent, "putting back the clock." It holds an annual conference of its leaders usually outside the country, disseminating all kinds of accusations against Britain and the Copts, at the same time directing its main efforts to the support of Islam and the cause of self-government. This ultra-nationalist party has had some success in working up "demonstrations of the people," though the last demonstration was dampened in its ardour, being dispersed abruptly by the Cairo Fire Brigade, which speedily cleared the building by turning the hose upon the assembly. This somewhat summary method of breaking up a political meeting, while entirely successful, was not relished by the Nationalists, whose papers came out the next day saying that the members of the Assembly were played upon by *boiling hot water*, connecting

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## Egypt's New Pharaoh

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evidently the fire engine of the brigade with the water turned upon the audience.

The unprintable attacks of some of the members and writers of this party scarcely give promise of much help from the extreme wing of Nationalism at a time when it is of the first importance to cement faith and good feeling between all sections for the practicable advancement of Egypt. However, if the statement which is heard in Cairo is authentic, that for the first few months of his "reign" Lord Kitchener caused at least one paper a day to go into abrupt retirement, there may be promise of less radicalism on the part of these Nationalist party journalists. Even at the expense of being spoken of as throttling the freedom of the Press, the English Government may well take the position of dictatorship concerning journals that utter such piquant

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observations as the following, taken from the press comment of a Moslem Nationalist paper concerning the Copts :—

You know that had the Mohammedans wished it, they could have blown you to atoms. Silence, you impudent fools! An account lies before you which, if neglected by the Government, will be backed by eleven million Mohammedans, who will never neglect that account nor forget.

In America I think we would be justified in calling such journalism “yellow.”

Another party, called the “Party of the People,” is more restrained in its utterance as also larger in its constituency. This party contains the moderatists, and was represented in 1908 by the Egyptian Mission to England, which was successful in attracting interest and sympathy to the Egyptian’s real and legitimate positions and rights. The party contains men of wealth and influence and has possibilities of much power for good. Its force lies in its discernment

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## Egypt's New Pharaoh

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that the exercise of diplomacy, in which the Oriental is a past master, is a greater weapon than virulent and abusive tirades in printers' ink against evils, the eradication of which is quite impossible without mutual sympathy and co-operation.

The "Party of the Khedive," a third political section, out-numbers them all. Its party newspaper, *Al Moayad*, has the most influential circulation of any daily paper in Egypt, ten thousand to thirteen thousand copies being distributed each day. The paper and the party at present are both favourable to the British occupation. The Khedivial party seems to be growing in power and prestige, while its sane policy gives much promise of future usefulness.

The fourth party in Egypt—"the Independent Egyptian Party," composed largely of Copts and Moslems of high standing, unfurl



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their banner to the motto "Representative Government in Egypt irrespective of Race and Religion." One of its thoughtful and philanthropic leaders, Akhnoukh Fahnous Effendi, is quoted as saying: "The first principle of my program is freedom for all, with a non-religious Egyptian legislature at the head of the Egyptian Government." No one knows at what far-off date such broad-minded statesmanship will separate dogmatic religion from modern politics in the land of the Moslem, but when this or any other party can bring about such transcendent results, much of the Egyptian Question will be solved, for religious bigotry which well-nigh strangled Europe in the thirteenth century is now the chief block to the wheels of progress in Egypt, the one obstacle that only time and education can buy off—but when *it* goes Egypt will indeed be free.

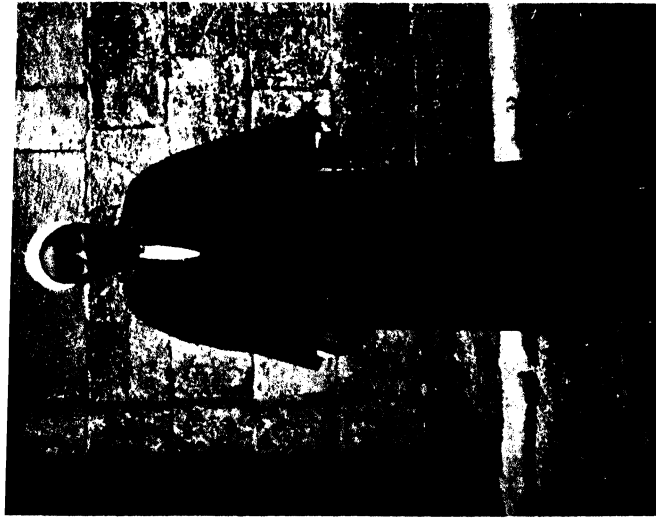
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## ENGLAND IN EGYPT

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One of the first qualifications necessary in order to play the part of a saviour of society is that the saviour should believe in himself and his mission.

LORD CROMER ON ENGLAND IN EGYPT.



A happy product of English Rule.



En route for Tripoli.



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## ENGLAND IN EGYPT

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### CHAPTER IV

It is related of Tewfik Pasha, speaking to one of his ministers in the early days of the Occupation concerning a review of the British troops witnessed by the Viceroy, "Do you suppose that I like this? I tell you I never see an English sentinel in my streets without longing to jump out of my carriage and strangle him with my own hands." This feeling of one of the most peaceable and kindly rulers of Egypt, in different shades of intensity, has confronted England at virtually all times in the turning of the wheel of fortune during the past thirty years. Nor has this opposition and blocking of English designs come from Egypt alone. There has been, and there still continues to be, the factor

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of Europe to be considered. England, as well as Egypt and Turkey, is still under the shadow of the "Capitulations," and Continental Nations only coincide with England's policy in Egypt in so far as that policy gives them the right of trade, granting to their citizens equal rights with that of England, and also in so far as this occupation does not interfere with the peace of Europe, which is guarded zealously by every European Power. The aroused attitude of Europe, especially Germany, in relation to the "entente cordiale" between France and England, by which secret agreement it was provided England would give France a free hand in Morocco in return for France's relinquishment of any interference with England in Egypt, reveals the delicate sensitiveness, and the balancing of influences revolving about the Egyptian Question. As a matter of fact,

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## England in Egypt

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most of the European powers find English occupation of Egypt economically advantageous, hence they offer no objection to the situation. National interests, rather than equity, decide the issue. The situation of Europe in relation to English occupation of Egypt was summarized by Edward Dicey in 1897 as that of "unbenevolent neutrality," and there is little indication that the Continental attitude has radically changed during the events of the past five years :—

They (the International Powers of Europe) dispute the British title to establish a Protectorate over Egypt ; they disapprove on grounds of equity and good faith of the manner in which we have established our title ; but they have no wish to oust us at their own cost and risk from the virtual Protectorate we have acquired, and under which we have raised Egypt to a state of marvellous material prosperity, and have, to say the least, inflicted as yet no injury on the subjects of any Continental Power which has commercial interests in the land watered by the Nile. So long as Germany's interest with England remain such as they are at present, we can do pretty well what we please in Egypt. But if the "entente cordiale" should ever give serious



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umbrage to Germany, she has it in her power to assert that in virtue of the unanimous decision of the Algeiras Conference, the free hand given to England in respect to Egypt is null and void, in common with that given to France in respect to Morocco.

### England's Difficulties and her Solution.

Since then the regeneration of Egypt by Great Britain is not a thing to be anticipated suddenly and without opposition from both without and within the country of the Nile, it is not to be wondered at, that reversals, reactions and often serious mistakes have occurred in the governing of a country with such complex and intricate traditions involved in such political, international and religious relationships.

In Egypt, as elsewhere in English colonization, the British aloofness and insular haughtiness are not fully understood. The Egyptians, like all Orientals, are people of formalities and diplomatic politeness. The

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Englishman by nature scorns formalities and sometimes, with an overbearing bluntness, goes directly to the point. As a consequence much friction and misunderstanding have been aroused amongst a subject people naturally suspicious and jealous of their rights, especially when those rights are being tampered with by outside alien rulers. The Egyptian Copt, expecting to find sympathy, if not favouritism, because of a common religion with the Englishman, discovers the Britisher stepping aside from religious questions or compromising rather than making clear-cut decisions, and, as the Copts think, favouring unduly the "special interests," the Moslem. The Mohammedan, on the contrary, looking condescendingly upon the Copt, the Syrian, the Greek, and, in fact, all foreigners who are not Moslems, is jealous of every Government office placed in the hands of any other than a

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## The Man of Egypt

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Mohammedan, while both the followers of Islam and the Coptic adherents are alike dissatisfied with the manner in which some of the first offices in the Government, especially the offices of the accountants, have been given, respectively, to the Armenian and to the Syrian. To these various accusations the English make answer by choosing as impartially as possible the men who they think can best accomplish the work in hand, following out their traditional policy of justice to the greatest number, and the protection of one class against the overbearing attitude of another.

Furthermore, when we consider the relationship between the governing and the governed elsewhere than in Egypt, one is inclined to conclude that to win the universal loyalty of native colonies is not a common ability or experience of nations.

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Lord Milner, expressing his views of this subject regarding Egypt, says: "In Egypt as in India, as in every Oriental country subject to European rule, no amount of good which it may do will ever make the alien administration popular, and indeed, in a sense, the better it is the more difficulties it will create for itself." I did not find the French eminently successful in Algeria and Tunis, though, unlike the English, the Frenchman takes up his abode in the land of his colonization. The Koreans gave me the impression of holding the deepest hatred of the Japanese which I ever remember having witnessed one nationality revealing for another. The Dutch in Java cannot be said to be universally beloved, nor have the Phillipinos given uninterruptedly the impression of being in the closest brotherly sympathy with the United States.

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In fact, I am inclined to believe one will find in the land of the Pharaohs more of the population, relatively, who prefer the English rule than one will find of people in any of the above mentioned nations who would speak up for their colonizers. Any nation that aspires to extend its power and domain through its responsibility for the government and well being of other peoples must expect to pay the price of criticism and often of ingratitude. Kipling gave us the lines that the colonizer may cherish :—

Take up the white man's burden,  
And reap his old reward—  
The blame of those ye better,  
The hate of those ye guard.

Notwithstanding, therefore, reversals in Egypt and misunderstandings in England (Gladstone, for example, is on record as saying, "We had no business to go into Egypt"), notwithstanding changing *regimes*

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of Governor-Generals and the ever present dissensions of variant races, Egypt has steadily increased in power and influence since the British Occupation until to-day, with Lord Kitchener in charge of affairs, with the British Occupation Army of approximately five thousand men, the country of the Nile is witnessing the most satisfactory government she has seen for many centuries, and probably in her entire history. In twenty years of English occupation—1884 to 1904—Egypt's cotton crop, her main resource (more than one and one half million of acres being given over to cotton growing) had advanced from 3,000,000 cwt. to 6,000,000, its value from 7,500,000 pounds to 15,000,000; the cultivatable area of the country from five million to six million acres; ten million pounds sterling being spent upon irrigation; with an average

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budget for maintenance in round numbers of 600,000 pounds. When these things are considered, together with such momentous work as the building of the great Assuan dam, and the fact that the present plans for irrigation will reclaim in lower Egypt alone no less than 1,600,000 acres at the cost of 20,000,000 pounds sterling, which great undertaking will double the price of every acre of land, one gets an idea of what the English Occupation is doing in the solution of the problems of a heretofore bankrupt agricultural people. In short the comparatively rapid gains which are being made in the paying off of the Egyptian debt, begun so valiantly and efficiently by Lord Cromer and which promise to be complete at no distant period, are alone witness of the sound policy of the British, who have made Egyptian bonds a factor on the bourses of the world.

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The British occupation, moreover, recognized by the Porte, maintains and protects Islam as the official religion of the country. The Western visitor is at first well-nigh startled by the marvellous tolerance displayed religiously towards the Moslem by the British. Indeed, no one can live in Egypt for a period of months, as I have done, without feeling like forgiving Britain many mistakes in light of her difficulties and in view of the achievements already registered in a backward country. Even the Turks, lately an imperial race themselves, show a respect for this evidence of masterfulness and poise to which they sometimes give utterance. Nubar Pasha, who is frequently spoken of as the greatest statesman of modern Egypt, declared that the English are the "Turks of the West." These Britishers have abolished the *corvée*; they have established



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agricultural schools and experiment stations where the nation's youth may learn the best land tenure and the development and the advanced methods of Western people ; they have relieved and have protected the fellahs against the ravenous bribery of the village sheikhs and pashas ; they have made possible something like justice in the Egyptian courts ; they have brought sanitation, hospitals, canals, and education ; they have witnessed Egypt grow in population from seven to eleven millions in less than thirty years ; they have made impossible seventh century barbarism like the crucifixion of criminals and the flogging or even killing of men and women for apostasy. In short, they have maintained in the shadow of the red-coated soldiers a civilization which will bear comparison with that of European States.

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### Lord Cromer's Opinion of British Difficulties.

These enormous advances, in three decades, in civil matters, as well as in educational and industrial betterment, can only be fully estimated by realizing the situation which existed in Egypt when the British took possession, which condition has probably never been more accurately nor comprehensively stated than in the words of Lord Cromer :—

When it is remembered that the country had for at least a century previous to 1882 been governed under a system which exhibited the extremes of savage cruelty and barbarity; that the impulse towards civilization first imparted, and not unintelligently imparted by the rough men of genius who founded the Khedivial dynasty, was continued on principles, which may almost be characterized as insane by the incapable Said and the spendthrift Ismail. That under their auspices all that was least creditable to European civilization was attracted to Egypt, on whose markets swarms of needy adventurers preyed at will; that whatever European ideas had taken root in the country had been imported from France; that the French Government and the French public opinion was at the outset bitterly opposed

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to the action of England in Egypt ; that, through the medium of an unscrupulous press, Englishmen were vilified and their actions systematically misrepresented ; that, under the pressure of the European creditors of Egypt, a variety of complicated institutions had been created which were in advance of the requirements and state of civilization of the country ; that the Treasury was well-nigh bankrupt ; that the army had been disbanded ; that no law court worthy of the name existed ; that the Englishman's own countrymen who, according to their customs judged mainly by results, expected that at the touch of his administrative wand all the abuses forthwith would disappear ; that the fellah expected immediate relief from taxation and oppression ; that the Levantine contractor expected to dip his itching palm into the till of the British Treasury ; that the Englishman's position was undefined, and that he was unable to satisfy all these expectations at once ; that having just quelled a rebellion in Egypt, he was confronted with a still more formidable rebellion at home ; and, lastly, that before he had seriously begun the work of reform, he was constantly pressed by Frenchmen and by some of his own countrymen to declare his convictions that the work was accomplished. When all these points are remembered, the difficulty of the task which England undertook may be appreciated in its true light.

This is to be sure an Englishman's point of view of an English enterprise, but an Englishman speaks who has spent years as

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## England in Egypt

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British Consul-General in personally dealing with the conditions which he depicts. For months I have been travelling through different parts of Egypt, and have been living and talking with Egyptians—native Turco-Egyptians, Syrians, Armenians, Frenchmen and Englishmen. I have had the much-esteemed privilege in securing first hand information concerning Egyptian politics and Egyptian education from such distinguished gentlemen as Lord Kitchener, his Excellency Yacoub Artin Pasha, former Minister of Egyptian Education, and called by Lord Cromer “by far the highest Egyptian authority on educational matters in Egypt,” Dr. Douglas Dunlop, the English Adviser or the Egyptian Educational Ministry, Mr. Sydney Wells, the head of the agricultural and technical training industries; I have talked with the Earl of Cromer in London,

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whose point of view in perspective was especially illuminating ; I have studied the Egyptian press, both English and native, and certain translations from the Arabic journals ; I have talked with prominent sheikhs and with the chiefs of Bedouin tribes ; I have heard some of the prominent business men, judges, lawyers and principals of schools discourse upon the sudden rise of industry, education, and civic pride, both in the cities and the upper country of the Nile ; I have visited personally virtually every type of educational institution in Egypt ; I have followed with considerable care the accounts of Lord Kitchener in his present conduct of Egyptian affairs ; I have heard young Egypt talk Nationalism and "Egypt for the Egyptians" at their student clubs, and I have seen the old Egyptian apparently acquiesce, though with a look of reservation





Picoon Houses in a Hayoum Village.

## England in Egypt

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in his eyes, meaning that men of the older generation remembered the days when taxes were collected twice over by the lash of the khourbash, as well as those dark years of oppression when Might made Right. With these varied facts and realities before me, I am inclined to believe that the former British agent has not exaggerated the difficulties—indeed I am impressed that he has with becoming modesty refrained from picturing some of the British successes in overcoming these difficulties; for as an outsider beholds something like harmonious government evolving from all the dissension and incoherent forces at work in this land, he is inclined to say regarding the English occupation of Egypt what an astute historian once said about the British Constitution:—  
“The most remarkable thing about it is, that it *works*!”





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## YOUNG EGYPT AT SCHOOL

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**To learn is the duty of every Moslem.**

**MOHAMMET.**





The Circling Sakichi.

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## YOUNG EGYPT AT SCHOOL

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### CHAPTER V

ONE morning in a certain city of Egypt I left the railway carriage to discover if possible the location of one of the well-known "kuttabs" (Moslem schools). The address of the school had been written for me in Arabic, and I had expected to have no difficulty in reaching the place alone, armed with this address written in the native language. I first presented the card of direction to a man standing on the street corner opposite the station. He looked at it blankly, then shook his head; I next offered my credentials to the keeper of a small fruit stand, who also in turn passed it back to me with the expression of a man who was handling a dangerous explosive.

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At this juncture I said to myself, "Evidently I have not chosen an intelligent citizen from whom to ask my way, I will remain here on this corner until intelligence draws near." Soon a gentleman approached wearing the long flowing robe of Egypt; around his head was wound the native turban of the Moslem, the habiliments which I had already begun to associate with the men of Old Egypt, in contrast to the tarboosh and trousers of the younger generation. "This man," I said, "will surely be able to read the language of his sacred book, the Koran." By this time I was becoming not simply interested, but somewhat anxious, lest I should miss my appointment with a learned Moslem sheikh, who was to guide me that day through the intricacies of native Egyptian education. After a moment's hesitation and a steady,

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## Young Egypt at School

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serious look at my card, this third individual to whom I had presented what I considered a very simple request evinced the approach of a happy thought and beckoned me to follow him. He led me to a small stand shielded from the tropical sun, behind which was seated one of those essential personages whom the traveller will find in considerable numbers in all Egyptian towns and cities—the public writer. After a brief glance at the address, this man arose and directed me to my proper destination.

### Illiteracy.

As I walked along the street I was appreciating experimentally the truth that I had theoretically and vaguely known, that only eighty-five from a thousand males and but three in a thousand females in Egypt can read and write, and that this ancient land, once possessing a civilization of art,



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letters and culture comparable with any contemporary nation, is at present struggling laboriously out of the extreme depths of illiteracy.

In this struggle Great Britain is giving to Egypt a helping and a powerful hand. Some idea of this service is indicated by the following set of facts taken from the Government report of 1910-11, revealing the decided numerical growth of students in the schools fostered by the Government :—

	1890.	1911.
In Government "kuttabs" ...	1,961	13,169
In institutions for training teachers for "kuttabs" ... ..	—	2,713
In higher primary schools...	2,749	5,761
In technical schools and colleges...	393	1,644
In secondary schools ... ..	734	2,160
In professional colleges ... ..	382	1,351
Studying abroad (Egyptian Education Mission) ... ..	—	56
	9,259	30,742

Years ago Lord Macaulay asked of his countrymen : " Are we to keep the people of

## Young Egypt at School

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India ignorant in order that we may keep them submissive?" The answer, as we know, for the East Indian was a negative one, and such has been the reply of England to present-day Egypt. But this reply of England to the modern Egyptian has not only been voluntarily offered, it has been necessarily *enforced*, and with no small effort, often against real opposition. A long resident of Egypt reports a conversation with a wealthy Levantine usurer in the early days of the Occupation. This gentleman, indignant at what he called the folly of the Government in trying to provide a better system of education, explained, "If once the fellaheen cease to be as ignorant as they are, they will never work for their present wages, and it is the cheapness of labour which has made my fortune."

Educational progress, to be sure, is com-

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paratively slow amongst eleven millions of people, the majority of whom are agriculturists living in the heat belt, and who, to be accurate, have failed for the past five hundred years to offer gifts of the first importance to the world's civilization of art, literature, science, manufacture or invention. One will inquire in vain for the names of eminent Egyptians in modern times even in the history and scientific knowledge of their own country. With the exception of Ahmed Bey Kamel, I know of no Egyptian who has taken any place of eminence among the many Egyptologists who from all over the civilized world have flocked to Egypt. Although we are told that Ismail Pasha founded a school for Egyptology, we are also informed that the school was attended by six students, and had a short-lived existence. The English educators have also found in Egypt, as in

## Young Egypt at School

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other Oriental countries, that progress in ideas usually lags behind progress in material things, and it takes longer to form the mind of a people than it does to dig their canals and to build modern buildings.

Moreover, education costs ; and for this reason it has been obliged to wait in Egypt. One is astonished at the educational results accomplished ofttimes with but a small percentage of the appropriations utilized for similar undertakings in other parts of the world. There is indisputable evidence, however, that Egyptians themselves are at present seeing the necessity for laying firm foundations for a new educational evolution ; that even now they are beginning to eat of the tree of knowledge is apparent to any serious student who has watched the gifts to new departments for the training of Egyptian youth.

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## The Man of Egypt

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The signs of this modern enlightenment are first evident in the elementary, vernacular schools, where the seven-year-old Moslem and Coptic boys are beginning with the "three R's" and religion.

### The Egyptian "Kuttab."

The first step upon the ladder of Egyptian knowledge is taken in the village schools, known throughout the land as the "kuttab," which school is often connected with a mosque, and reveals almost as many grades of efficiency as there are varieties of schoolmasters.

According to the census of 1910 there were 3,644 of these rudimentary schools, all but thirty-one of which were Moslem "kuttabs"; these thirty-one were Coptic institutions. The growth in this fundamental department of learning is apparent when we realize that in 1898 there were but

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## Young Egypt at School

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7,536 pupils in these schools as against 202,095 pupils (of which not less than 15,000 were girls) during the year 1910. This phenomenal advance in elementary instruction is due in no small degree to the establishment by the Egyptian Government of what is known as Grants-in-Aid—yearly endowments to education—which have been greatly increased of late. In 1898, for example, the Government Grant-in-Aid for these “kuttabs” was 495 Egyptian pounds. In 1910 this Government contribution to early education reached 21,888 Egyptian pounds.

To be sure the scope of training in these small schools is still, as formerly, quite largely limited to the teaching and memorizing on the part of the student of the Koran. The instruction is entirely in Arabic and the teachers are yet, as a whole, quite

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inadequate for the situation. Indeed, the hope of advance in these schools consists quite as much in the quality as in the quantity of the education imparted. In Egypt, as in other parts of the world, it has too often seemed a satisfactory answer to the questions concerning education to state that the number of schools have increased by a certain per cent. during the past decade, that the number of pupils has doubled and that an increasing appropriation has been raised. But this numerical and material advance has not always been coincident with real advance. As one visits these schools to-day, especially those in the hands of private teachers, unsupervised by the Government, one realizes the accuracy of Hughes' description of these country "kuttabs" in his "Dictionary of Islam":—

The child who attends these seminaries is first taught his alphabet, which he learns from a small board on

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## Young Egypt at School

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which the letters are written by a teacher. He then becomes familiar with the numerical value of each letter. After this, he learns to write down the ninety-nine names of God, and other simple words taken from the Koran. When he has mastered the spelling of words he proceeds to learn the first chapter of the Koran, then the last chapter, and gradually reads through the whole Koran in Arabic, which he usually does, not understanding a word of it. Having finished the Koran, which is considered an incumbent religious duty, the pupil is instructed in the elements of grammar and perhaps a few simple rules of arithmetic. . . . The ordinary school-master is generally a man of little learning.

On my first day of investigation of these elementary schools I visited three "kuttabs," showing three distinct stages of progress.

At the first school my scholastic sheikh, an inspector from the Government Ministry of Education, after we had wound through several miles of such tortuous streets as one only sees in the East, set out in advance to climb a dangerous-looking stairway to inquire if admission would be granted us to inspect the school. Having received an affirmative



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answer, I was ushered into a small room containing twenty little boys varying in age from seven to ten years. The floor was covered with ragged straw-matting. The decorations consisted of a black-board, which the children, sitting cross-legged on the floor, were facing; a huge bottle of ink dangled from a nail on the wall, and extending nearly across one side of the room hung the ancient torture-instrument, the "fellakah." This last named decoration consisted of a long rod with a loose rope firmly attached to either end. Through this rope the bare feet of the unruly boy were placed and the rod twisted by two persons, one holding each end, until the rope held the feet as in a vice—then the courbash, a whip made of rhinoceros hide, was administered to the soles of the feet until the offending victim was reduced to the proper degree of submission.



Selling Berseem in Cairo Streets.



## Young Egypt at School

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In one corner of the room were three boys who were totally blind, and exactly one-half of the pupils possessed but one eye apiece. Had these been children of the older Egypt the circumstance would have been accounted for by the custom of partially blinding the male children by their parents to avoid military conscription, but to-day it is only a sad commentary upon the ignorance of sanitary laws by a nation in which 96 per cent. of the population are afflicted with some form of eye trouble. Indeed, the teacher himself, who was an utterly uneducated man, possessed but a single eye, and this one so feeble and filmy that he could only discern an Arabic character by bringing the paper against his eye at a certain angle. There were no books save a few leaves from the Koran. There was no supervision from any board of education. The teacher was

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## The Man of Egypt

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supported by the paltry tuition fee of one small piastre (two and a-half cents) per week from each student.

The school exercise was continued for our inspection, and it consisted of the twenty students, led by the teacher, repeating unitedly in a shrill sing-song manner certain words from one of the Surahs of the Koran, keeping time thereto with a rhythmic swaying of their little bodies. These words were repeated over and over again in what seemed to be an endless reiteration, with the sole object of committing the words to memory, since the meaning of these theological and recondite phrases were far beyond the understanding, not only of the pupils, but of the teacher himself. As we left this humble seat of Egyptian learning, the sheikh who accompanied me described how he himself as a boy began his studies in a similar

## Young Egypt at School

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manner, and how to-day tens of thousands of Moslem children are spending often twelve valuable years of their lives in similar unthinking repetition.

I would not leave the impression that this primitive kuttab represented the entire instructional system of the first stage in Egypt. Upon leaving this very primitive school we next visited a kuttab, on a better street, which received a grant of four and one half English pounds a year from the Government, and was inspected by officials from the Ministry of Education. I found here desks, some system of studies as required by the Government, and a general improvement in the character of the teacher. This official was also somewhat more liberally paid, receiving from each student five piastres (a shilling) a month. The quarters, however, were extremely small and lugubrious, this

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particular school occupying a room which was originally the tomb of a Moslem sheikh. The individual method of instruction was in vogue, the twenty or more students in the room being expected to study in silence, while the teacher repeated in a high voice in unison with the pupil the well-known words of the Koran.

The third "kuttab" visited was entirely under Government control, and occupied a fine building with thorough sanitary arrangements, a room for the headmaster, with lockers for books, and other modern conveniences. It was, indeed, a different world from that which we found in the first "kuttab." There were three teachers in this school receiving \$20.00 per month from the Government, and in addition a fee of from two to fifteen piastres a month from each student. This fee was exacted accord-

## Young Egypt at School

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ing to the financial ability of the boys. The torture instruments of the other "kuttabs" had disappeared, modern slates took the place of the strips of tin (often made from Standard Oil cans) used in the other schools; in short, one might have thought himself in one of the first-class elementary schools of England, had he not been reminded by the red fez worn by all the youngsters and the strange Arabic characters on the blackboards, that he was in the midst of Egyptian school boys. The schedule of studies placed upon the walls at the entrance not only gave evidence of system in the Koranic subjects, but also included rudimentary instruction in writing and arithmetic.

### **Egyptian Boys in Primary Schools.**

The next step in education is a decided one, especially when the Moslem boys are taken from the unsupervised "kuttabs" to



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## The Man of Egypt

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the primary schools conducted by the Government. In one of these schools of the first class which I visited, the Nazrieh Primary School of Cairo, I found 400 students ranging from seven to fifteen years of age, 100 of whom were boarders, and all of whom were Moslems save twenty-eight Copts. One hundred and eighty schools similar in type to this one are now being carried on by the Government, including an enrolment of 7,000 students. There are, in addition, 45,000 primary school students in institutions not controlled by Government, some of them being private schools, and an increasing number established by the Provincial Council. There is a growing tendency on the part of these schools to request Government supervision.

This Nazrieh School, with its thirty-two trained teachers, filled with the sons of

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## Young Egypt at School

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wealthy Egyptians, occupying an excellent site between the Nile on one side and the ancient citadel on the other, contains a curriculum consisting of five hours of Koranic study each week prescribed for Moslem students, together with the usual subjects taught in Western primary schools, such as geography, arithmetic, reading, writing, history and drawing.

“What is the most popular subject?” I asked of the head master. “English!” he replied instantly. He might have added truthfully, “because English is an open sesame to a government position.” As I went through the recitation rooms I saw the small boys writing with two pens on their desks, one of them a European pen, which, in the hands of the pupil, was travelling from the left to the right side of the sheet, then the Persian pen, which the boy would take in

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## The Man of Egypt

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turn, dipping it into a kind of paint and beginning in what we would call the back of the book, and writing from right to left. These boys also showed indications of Western influence in their enthusiastic loyalty to athletics in the shape of football. I was told that this was virtually the only game which they cared to play, it being impossible to establish cricket or certain other European games.

Students in this school pay fifteen English pounds per year, the boarders forty pounds. Here are being laid the real foundations of the modern educational system of Egypt. As the curriculum suggests, the policy of the English Government has been to observe an attitude of neutrality in relation to religion, but giving Mohammedanism, the predominant religion of the country, the place which it would naturally take in national education,

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## Young Egypt at School

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much as the English are emphasizing Christian studies in the Transvaal, where Christianity is the prevailing faith. According to the present rate of increase in primary school education the 52,000 pupils, now in schools of this grade in Egypt, will be increased several fold in the next five years.

### Secondary Schools.

The Secondary Schools of this country, to which the large number of the primary students are now aspiring, requires for entrance the certificate of the primary school final examination, at least when these schools are under Government control. In 1908 there was only one institution which provided a complete course of secondary education which did not belong to the Government; this was the Coptic College in Cairo. Prior to this time secondary education (corresponding in general to the training received in the

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## The Man of Egypt

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preparatory schools and high schools in England and America) was provided entirely by the English Government or by Foreign Missionary Societies.

These schools are really the colleges of Egypt, though their courses often extend over the years usually given in the West to both graded and secondary schools. The institutions rarely compare in quality with Western colleges and are usually much inferior to the thorough instruction given in the seven years at a German gymnasium.

The people of Egypt are thoroughly aroused to secondary school education. While in 1908 there were five Government schools in Egypt with 2,197 pupils, there were also six native schools for secondary education scattered throughout the country with an enrolment considerably larger than that of the Government institu-

## Young Egypt at School

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tions. In 1908 there were but 115 students presenting themselves for the secondary examination certificate, the obtaining of which affords to graduates the highest grade of scholarship to be obtained at present in Egypt outside the professional or graduate schools, while last year (1910) this number had grown to 1,214, which advance is largely due to native initiative.

These figures may seem paltry to the American, whose secondary schools have increased in the past thirty years from 1,400 to 12,000 in number, and whose high school attendance has doubled in the past eighteen years, while colleges have increased four hundred per cent. in attendance. But it must be remembered that this is virtually the first and not the last step in Egyptian education; that the Egyptian student is just emerging from century-old methods of

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## The Man of Egypt

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memorizing, to the acceptance of text books and educational paraphernalia intended to make him think. The college student in Egypt, if he may already be called such, is a past master at imitation. He lacks mental resourcefulness. His mind is automatic rather than creative. Students in the secondary schools, as in those of other grades, will point with worthy pride to their drawings, which are copies of originals; to their Arabic maps, which are really wonders of chirography and systematic imitation. Centuries of memorizing have produced a condition of brain similar to that which we find to-day in China, where the students have been busied with the memorizing of Confucius and other ancient books as the chief activity of education. Even the native teachers in these schools, when asked for original opinions, will fumble for their cata-

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## Young Egypt at School

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logues or the schedules and rules which have been laid down for that school and which for them are as authoritative as the Koran itself.

This lack of personal responsibility and adaptation, produced by centuries of serfdom, seems to be an inherent weakness in Egyptian character. Lord Cromer, in his "Modern Egypt," gives an amusing illustration of this tendency to follow the letter rather than the spirit of training. A station master declined absolutely to send a fire engine by a train which was about to start in order to help in extinguishing a serious fire. The station master for his authority pointed with inexorable logic to his regulations, which did not permit of trucks being attached to that particular train. It was also one of these station agents who caused considerable interest to a certain physician



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## The Man of Egypt

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who was called suddenly to minister to him in an insane attack. When the physician entered the room he was attacked and well-nigh strangled by the madman. There were two orderlies standing on duty in the room during the entire time that the doctor was struggling with his lunatic patient, but they made no effort to render assistance. When the doctor was able to call out for their help, they politely saluted and came to his aid. On being asked why they had not interfered before, they replied that they had received no orders to that effect. These promoters of law and order evidently considered the struggle which they were witnessing with interest to be a part of some unique European process for dealing with insane station masters, which system had hitherto escaped their attention.

Through this inclination to follow a regu-

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## Young Egypt at School

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lated plan the Egyptians have readily accepted a uniform system of education in the way of text-books and pedagogical method for the secondary schools. By reason of this unified plan, not only the sons of wealthy men who could afford the expense necessary to attend the Government schools in Cairo, but also the boys from the farms of Egypt can now receive higher education in schools established by the Egyptians themselves. These institutions are filled to overflowing at present, the age of the student ranging from fourteen to twenty years. Girls as well as boys are being admitted, and the tendency is unquestionably towards an advanced condition of educational proficiency throughout the country ; text-books in algebra, geometry and a section of arithmetic are now being issued in Arabic. The leadership and advice of such experts as Dr. Douglas Dunlop, the

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## The Man of Egypt

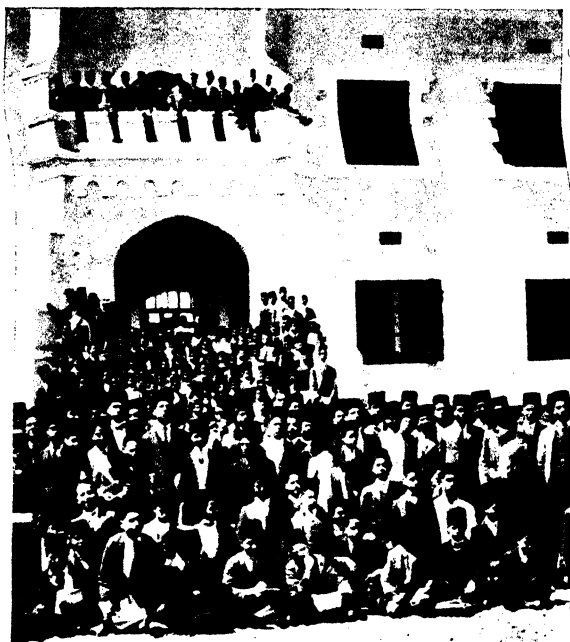
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British adviser of Egyptian Education, and his efficient staff, have been indispensable to this new development; these men have supervised the establishment of modern systems, the erection of new school buildings and the general conduct of matters relative to the training of Egyptian youth; they have given to Egypt a modern educational impulse.

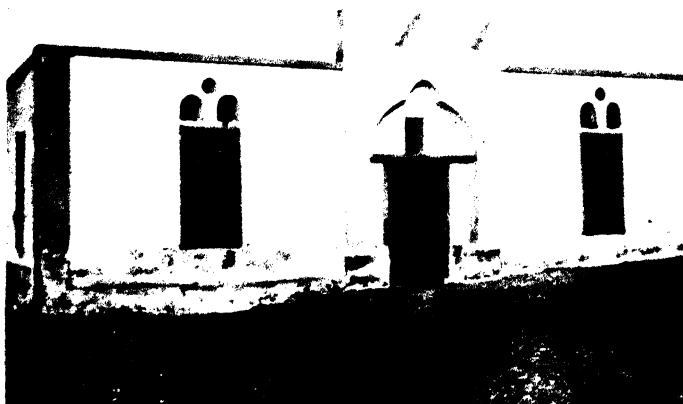
### Education of Egyptian Women.

Although there have been decided advances both in the method and the spirit of Egyptian education for men, nothing has happened more significant in the past twenty-five years in Egypt than the arousal of interest in the education of women. This country waits to-day for an educated and high-minded motherhood; its absence in the past accounts for most of its ills. The woman of Egypt, in her ignorance of the





Egyptian School Boys.



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## Young Egypt at School

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laws of health and domestic economy, in her jealousy and intriguing, in her necessarily circumscribed and bigoted influence among the boys and girls of the home, has been the Egyptian's severest handicap. It matters not how good the schools may be made, it matters not how perfect may be the political and commercial machine, it is true here, as always, that the early ideas and the first years of environment are the deciding elements in the future career of the Egyptian boy.

Until recently it has never occurred to an Egyptian woman that there existed for her any life other than that of being the secluded wife of an Egyptian man.

To earn a living in any other way than by being married did not even occur to the mind of the mother of the present Egyptian girl. A Mohammedan gentleman said recently,

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## The Man of Egypt

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“My mother, now an old woman, has never stepped out of her house, not even to cross the street.”

It is, therefore, little less than revolutionary that, last year, instruction was given in 2,867 ‘kuttabs’ to 23,002 girls, and that thirteen of the government ‘kuttabs’ have been specifically set apart for women students, which schools, carefully inspected by trained educators, are now attended by 2,080 girls, with forty-two trained women teachers.

During the past five years the number of primary schools in which girls have received instruction, has grown forty per cent.

It is also strikingly notable that 417 girls in these earlier grades, according to the report of the past year, were blind.

This movement for the education of women began in 1901, when the Ministry of Education sent an Egyptian girl student to Europe

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## Young Egypt at School

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for professional training. This young woman returned as teacher in one of the schools which previously had been set apart for girls, and the results have been sufficiently satisfactory to cause the Government to send regularly girl students to Europe for teacher-training. The project is not unattended with difficulties. In the first place it is necessary to convince the Moslem father, who holds absolute sway in the Egyptian home, that his daughter upon receiving her instruction will add to her economic value, and that nothing will be done to persuade her from her native religion. The danger, furthermore, of sending young Egyptian girls to foreign countries for education is extreme, since the girls sent abroad are necessarily in their teens, and are suddenly deprived of a protective home influence stronger than one in the West can easily imagine. It is to the high credit of



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## The Man of Egypt

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these girls that during the past ten years in which students have been going abroad for study, no suspicion of impropriety has been breathed against one of them. Moreover, these girls have returned as teachers and as members of the home, to give a new satisfaction concerning modern study and European civilization to their Moslem parents. As one father of a girl sent abroad said to the Educational Adviser: "You have not only changed her *mind*, but you have also changed her *heart*. She is a different girl in the home. She is more thoughtful and kindly to her mother. We are grateful for an *educated* daughter."

While, of course, it is impossible for the Ministry of Education to demand that these girls shall not marry, it is stipulated that they shall not marry within two years after their return, but that these two years shall be





*A necessary servant, the Public Letter Writer.*



*On the Road to Knowledge.*

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## Young Egypt at School

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given 'to teaching in the girls' schools of Egypt. It is apparent that this exhibition of the value and power of female education in the country promises the alleviation of much of the seclusion and ignorance among Egyptian women, if not eventually their complete redemption from conditions which have furnished a dark page in Mohammedan history. This development in education not only affects in a general way the home life and training of children, but it makes possible the release of the Mohammedan boy for primary education. Previously the Moslem mother kept the boy in the harem as long as possible, often until after he was nine years of age, to assure his upbringing in the Mohammedan faith.

The influence of such education is already noticeable. Parents are considering the education of their girls as no longer a

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## The Man of Egypt

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luxury. The younger generation are beginning to demand educated wives. Even husbands are sending their wives to school. A College President related to me an interesting incident of a Mohammedan from the far upper Nile country who wrote asking a place for his wife in the girls' school of the town. He was informed that because of the fact that the wife had a young child the school would be unable to accept her. The man then proceeded to telegraph and to urgently insist that a place *must* be found for his wife. Because of his much knocking at the door of knowledge, special arrangements were made by which he was able to have the young child cared for, in order that its mother might obtain the desired education.

At present a large school for girls is being opened at Alexandria by the Egyptian

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## Young Egypt at School

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Government at an enormous cost. Another institution for girls is being planned for Cairo, with education along modern lines. The emphasis in these schools is not only in the usual branches taught in the boys' schools, but special attention is given to training in the domestic arts, such as cooking, sewing, physical exercise and household economy.

The influence of such endeavours is far reaching upon Egyptian women themselves. At Assuit I found a wealthy Coptic family supporting a school for girls, while another branch of the family was making possible in the same town a school for boys.

While at present it is naturally impossible to employ men teachers in these girls' schools, a better grade of women teachers is being made possible by normal training institutions in different parts of the country.



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EL AZHAR UNIVERSITY

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He who seeks instruction is more loved of God than  
he who fights in a Holy War.

*Verse from the Hadeth.*

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## EL AZHAR UNIVERSITY

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### CHAPTER VI

“THIS is the great Sheikh !” said my Moslem friend as we stopped before the carved gates of the collegiate Mosque El Azhar, “and this,” he added solemnly, “is the most famous University of the Mohammedan world.” For at least a half-hour we had been in transit to this revered institution, indulging in reptilic scurryings through the narrow and congested streets and lanes of old Cairo, where only persons, not to speak of donkeys, carriages and camels, can travel together who are very much agreed; now and then looking up we could discern in the distance the six fantastic minarets of the University Mosque, from whose towers the

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## The Man of Egypt

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Mueddin call to prayers five times each day twelve thousand Moslem students.

Indeed, one can scarcely picture vividly enough such wanderings through the ancient city of Saladin, a city as deep in the Orient as Canton or Benares, a city which seems indeed made for immortality, as untouched by civilization as was Granada before the Moors were driven out of Spain. On this day we were making our way as best we could through the confused jumble of men and things in the streets, where East and West flow together but never mix, where the proud Arab, turbaned and robed as in the days of Mohammed, walks majestically beside the half-occidentalized Egyptian and the half-orientalized Levantine. My escort through these medieval precincts was himself one of the Sheikhs, graduate of El Azhar. My ways, therefore, were ways of

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## El Azhar University

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pleasantness and great honour. The entourage grew in volume if not in quality as we tarried a moment at the gate of the Mosque. Students, teachers, artisans, donkey boys in blue galabeighs, sherbet sellers, goats, camels, all in a vari-coloured panorama, threatened to overwhelm us by their kindly democratic proximity. Meanwhile a Mosque attendant was doing his best in the confusion to tie over my shoes the sandals without which I could not cross the sacred threshold. But now we are ready and are passing through corridors, where in many an historic day

A gorgeous flood  
Of jewelled Sheikh and Emir hastening  
Before the sky the dawning purple showed,  
Their turbans at the Caliph's feet to fling.

El Azhar *versus* Oxford.

This seat of learning, relic of olden days,  
has been compared to Oxford, since the

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## The Man of Egypt

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breath and magic of the Middle Ages are alike enshrined in these old world institutions. Both contain the changeless laws and doctrines of the Past, grown old without changing. Both were founded in the tenth century, the one by King Alfred, the other by the victorious Goher of the Fatimites. Both began with semi-religious foundation, monastic and collegiate exercises being carried on side by side. No discussion of Islam surpassed in dogmatic vehemence the contests of Nominalist and Realist in orthodox Oxford. Both are still the centres of educational and religious conservatism. Both in very great measure have set the educational standards for their respective nations.

But even more potentially significant than Oxford is or ever can be to Anglo-Saxondom, is El Azhar to the Islam world. It is the

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## El Azhar University

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brain of that vast religious Empire which stretches from the sunrise in the South of Asia to the sunset in the north of Africa, and binds together with an unbroken chain of communication the Asian and African peoples from the Eastern shore of China to the Western coast of Morocco. In this vast ecclesiastical world El Azhar has been for centuries a guiding and standardizing power. These twelve thousand El Azhar students are the Egyptian literati; their three hundred and nineteen teachers are the veritable intellectual monarchs of Islam. Last year six hundred and sixty-one foreign students, enrolled in El Azhar, were preparing to return to their respective Moslem nations to carry as Sheikhs the authoritative and stereotyped education of the collegiate Mosque. This primacy of the Moslem University on the banks of the Nile has made Cairo a more

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## The Man of Egypt

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powerful Islamic centre than Mecca, the cradle of Islam, towards which the pious Mohammedan prays five times a day, and to which he looks forward in pilgrimage as to the culminating goal of holiness. This collegiate Mosque has given Cairo the primacy over Constantinople, the political centre of Islam, since it is in Cairo only that Koranic education can be most effectively obtained in Arabic, the only language respected by the orthodox Mussulman.

There is hardly a more vivid or other worldly experience to be possessed in Egypt than that which pervades the traveller as for the first time he walks over the mats in the outer court of this venerable temple of learning, finding himself in the midst of a forest of marble columns, majestic Arabesque arches in Oriental colours, while thousands of student voices resound through acres of enclosures



Through Egyptian Streets.





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## El Azhar University

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and deep recesses, rich in mosques, minarets and graceful arcades as far almost as his eye can see. Here the "dilapidation and usury of centuries" are revealed on every side. The place is rich with the perfumes of distant years; one feels the religious East of the seventh century; shut away from the whirlwind of modernity that rushes us along with inevitable emphasis, El Azhar says to us, "Islam remains unchanged by time!" It is veritably the home of professional and passionate and mystic religion. In the words of Shelley—

Without

The world's unceasing noises rise,  
Turmoil, disquietude and busy fears.  
Within there are the sounds of other years,  
Thoughts full of prayer and solemn harmonies,  
That celebrate on earth the tuneful skies.

In the Lewan or main court are one hundred and forty pillars, and each pillar is a centre of a class of Mohammedan students

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## The Man of Egypt

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varying in size from ten to fifty men. The teacher, or Sheikh, sits cross-legged with his back to the pillar upon a "dikkus," which rostrum resembles a low square table with a railing on three sides. Students sit about him, some on sheep skins, others upon the mats, often beneath the white glare of a tropical sun which beats down upon their heedless heads through the uncovered court. All are desperately in earnest; they seem to be thinking vocally, many of them swaying backward and forward as though their spinal columns were on a hinge at the base. It is somewhat uncomplimentarily stated that the rise of this traditional, motory accompaniment of education was for the purpose of preventing the boys from going to sleep during the iteration and reiteration of words which held little meaning for their undeveloped minds. The students hold in their hands

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## El Azhar University

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leaves, upon which are written texts of the Koran in Arabic. The exercise impressed me as a weird Oriental incantation, a kind of mixture of the old Greek chorus and a dervish dance, a half-conscious, mystic blending of study and prayer in the rhythmic sentences of Islam's Prophet.

I was especially impressed with the cosmopolitanism of the place; it is really like a great congress of Oriental nations. About the main enclosure are rooms set apart for students, many of whom come from the ends of the earth to sit in these honoured passages for twelve or more years, in fulfilment of their educational dreams. At the right upon the entrance, is a large court for the Soudanese, "black but comely," as Solomon might say. Then we come to the section allotted to the Turks, while in picturesque and in seemingly endless succession one

## **The Man of Egypt**

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passes from room to room, out of which peer eager student faces stamped by Arabia, Turkey, Persia, India, Africa, China, Morocco and Somaliland, Syria and Abyssinia. Age and youth meet together here in a marvellous freemasonry over a common book. I saw an old, grey-haired, wizened man curving his bent form backward and forward above an old text in close proximity to a score of boys of kindergarten age who were mumbling their first Koranic syllables to a Sheikh, as he punctuated their recitative exercises by the wavings of a stick, which he utilized for purposes both educational and disciplinary.

### **The Koran as a Curriculum.**

It is all in Arabic, for the Koran is the sole curriculum, and cannot be translated without losing its infallibility ; it is all religious for the study of the sacred laws, the commentaries, the traditions and the glossaries, are, as my



"Fifty-seven varieties" of useful articles.



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## El Azhar University

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Sheikh avowed, "all preparatory to religion and the understanding of the Koran." While recently some subjects like geography and mathematics have been included, the students are only examined upon theology and the canon laws of the book of the seventh century prophet. These dogmas are made even more complex by stereotyped text books for each several branch of Azharite knowledge, all written centuries ago, but now standardized, crusted over with equally standard commentaries which in their turn underlay a second strata of standard super-commentaries, while above all these are found a layer of only a little less standard super-super-commentaries.

Such are the kind of text books which I found composing the thirty thousand volumes in this El Azhar library. These books took well-nigh every conceivable form, from a



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## The Man of Egypt

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yellow leaf of papyrus to a *de luxe* edition of the Koran written in finest gold upon thirty small pages, a gift of the Khedive. I was also shown the Koran in thirty exquisite volumes, enclosed in a magnificent inlaid jewelled case found beneath the Mosque where it was buried to prevent its capture by Napoleon and his soldiers who destroyed or carried away in their conquests many of the choicest manuscripts of the Mussulman.

Oliver Wendell Holmes has described a library as a kind of "mental chemist shop, filled with the crystals of all forms and hues which have come from the union of individual thought with local circumstances or universal principles." But this sanctuary of books more nearly resembles a mausoleum than a library; it is the epitome of medieval obscurantism. No students were in evidence; no indications were apparent that any one

## El Azhar University

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drew books from the darkened and locked shelves ; no attendants were in sight, and, but for a few straggling visitors, we were the lonely guests of this hall of letters ecclesiastical. I was conducted through a corridor to a small room, and introduced to the librarian, whose vacant office did not betoken a great rush for literature ; one received the impression that the students felt about their books somewhat as the son of Rossetti expressed himself regarding his father's library—" No good for reading ! "

In such an environment, however, the Moslem youth prepare for Egyptian citizenship.

The length of study varies ; the minimum age of entrance is fifteen years, though there is a department for small boys. The final degree is given at various times, but not usually before the student is twenty-eight

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## The Man of Egypt

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or thirty years old ; until recently, in fact, it has not been uncommon to find middle-aged or elderly men, who have spent their entire lives studying in El Azhar. This has not been due entirely to the lust for learning, since a prescribed number of loaves of bread are distributed daily amongst students and professors ; the attendance, furthermore, upon the exercises of this University, constitutes the highest honour anticipated by many of its students.

There are at present three hundred blind men studying at the El Azhar.

The entrance examination from these blind students requires that they shall be able to repeat the entire Koran by heart, while their vocation, subsequent to graduation, is usually that of Koranic reciters at funerals, state occasions, and sometimes service as teachers in the smaller village schools. The entrance

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## El Azhar University

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requirements for other students is the ability to recite by heart half of the Koran, together with the ability to read and write Arabic.

The extent to which this memorizing work is emphasized in Egypt may be appreciated from the fact that in 1910 there were 5,565 pupils in the native 'kuttabs' who were able to recite from memory the whole of the Koran; 4,076 were able to repeat three-fourths of it; 5,355 could give one-half of it by heart; 9,145 at least one-fourth; while 110,844 students had committed to memory a large number of the surahs of this book. The memorizing of the Koran would be a considerably larger task than committing to memory the entire New Testament.

### El Azhar and Egyptian Progress.

When one travels through the great middle West in America and visits a

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## The Man of Egypt

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dozen state institutions, including thirty-five thousand young men and women, and three thousand teachers and instructors, for whose maintenance \$11,000,000 are expended annually, realizing that this vast growth in education, equalling in quality as well as in quantity education to be found anywhere on the earth, has all occurred within twenty-five years, the fixity of conditions in this old Egyptian University becomes increasingly regrettable. As I walked through these ancient spaces filled with students, many of whom had spent eight to ten years of their lives in these monastic enclosures, committing to memory the Koran and the ancient laws which had grown about it, I asked the Moslem Sheikh who accompanied me what would be the result of this learning upon the students. He replied, "These men are becoming authorities upon the theology and

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## El Azhar University

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the sacred laws of Mohammedanism ; they will be the priests and jurists of Islam ; they will go out to the various towns and rural communities of Egypt, as well as to other countries, to be expounders of the Sacred Law covering all matters of daily living. But of the outside world and of the relationship of learning to modern life, these men will be as ignorant as when they entered El Azhar."

Yet this University, in the same condition to-day as when it was founded in the year 973 A.D., is the great Mohammedan University of Egypt and the world ; it is turning out the men to whom the country should look for the conduct of its affairs political, industrial and educational, as well as religious. These men are called the Ulema (plural of the Arabic word Alim), meaning 'learned' ; they constitute a limited order,

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## The Man of Egypt

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all of whom must have graduated at the National University and successfully passed the examination in the Koran, the Traditions and the Sacred Law of Islam, in order to be permitted to expound the Koran in the principal Mosques, or pronounce upon doubtful points of religious law for the Moslems.

Although the Khedive holds the power of appointment of the Chancellor of El Azhar, this latter officer dictates largely the policy of the institution. The general educational equipment of the Head of this University is suggested by a discussion that Lord Cromer reports with a former Chancellor of El Azhar concerning the movements of the planets. The English Consular Agent was led to ask this educator for his opinion as to whether the sun moved around the earth or *vice versa*; the ancient Sheikh replied that some people thought one way and some

another; that as a matter of fact it made very little difference, and to tell the truth he had never given any particular thought to the matter—typically significant of the spirit and the method of that Orientalism that changeth not.





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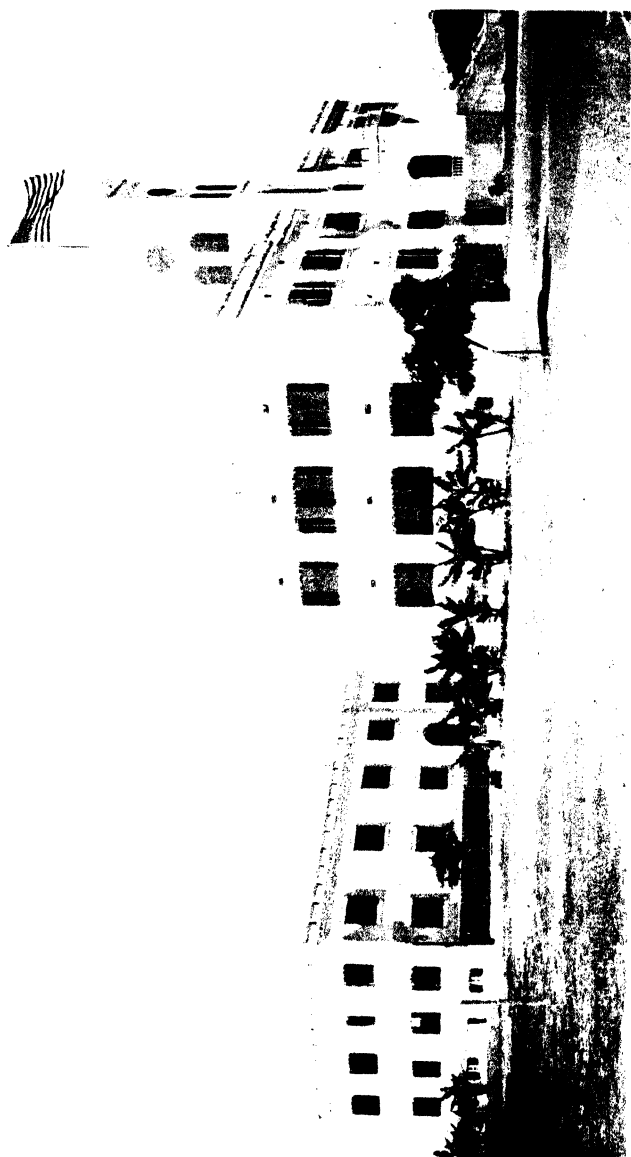
MISSIONARY SCHOOLS AND  
VOCATIONAL TRAINING

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The essential qualities of greatness are moral, not material.

LECKY'S HISTORY OF ENGLAND.





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## MISSIONARY SCHOOLS AND VOCATIONAL TRAINING

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### CHAPTER VII

ALONGSIDE of such medieval and even archaic educational conditions found in El Azhar, there are to be noted the colleges and schools supported by foreign missions, which institutions are not unlike either in method or in aim those with which one is familiar in Europe and America. Quite apart from the direct assistance rendered by missions in the way of hospitals and religious service, the contribution rendered by men and women to the cause of education through a period in some cases of nearly half a century, commands high respect and praise. While these schools are attended quite largely by Coptic students,

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## The Man of Egypt

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their influence is being felt increasingly among Moslems as well.

The founders and teachers of these missionary schools are among the best Arabic scholars in Egypt, and through the ability which this knowledge of the vernacular affords them, they have acquired the power of securing the point of view of the Egyptian in a peculiar way. These missionary teachers are bringing to bear upon educational conditions the learning of the West as they are reaffirming the universal truth that, in order to make a good Moslem Egypt, you must first make a good Egyptian man, as Abraham Lincoln once stated it, "if it is a crime to make a counterfeit dollar, it is a ten thousand worse crime to make a counterfeit man." These Christian schools do not conceal the fact that their first mission is toward the making of a stronger and better manhood and woman-

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## Missionary Schools

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hood for Egypt through the influence of Christian teaching and work.

There are, indeed, few things more essential at present in this land than this emphasis upon character making. Egypt, like Japan, has been receiving the external signs and habiliments of Christian civilization and scientific improvements, railroads, buildings and automobiles, and is inclined to be satisfied with these, saying confidently, "What need I yet?" She often seems to have overlooked the fact that behind all successful Christian history in the West is a background of generations of Christian teaching and Christian living. Even the Westerner himself who pretends no religiosity, rests his career and his work upon this eternal foundation, this heritage of righteousness, learning sooner or later that new methods of trade and finance are, while often the first, yet not the



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## The Man of Egypt

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last steps in the development of a country, that as Lecky in his *History of England* aptly remarked: "The essential qualities of national greatness are moral, not material." That the mission schools of Egypt are helping to afford both practical and moral ballast for the Egyptian ship of state, is proven by the character of their graduates and by the manner in which Egyptian young men and women are applying for membership in the various educational institutions conducted by the English Church Mission Society, the American and Catholic Churches and other religious bodies.

### Schools of the American Mission.

The following significant facts, taken from the last report of the American mission, which for half a century has taken a prominent place in foreign missionary activities in this land, give an idea of the way in which missionary

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## Missionary Schools

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education has been extending and becoming popular :—

Total number of schools	...	...	197
Teachers (evangelicals, 405; others, 109)	...	...	514
Total number of pupils (females, 5,364; males, 11,992)	...	...	17,356
Students paying whole or part tuition			14,246
Free students	...	...	3,110

The division of these students according to belief is also of interest :—

Evangelicals	...	...	4,338
Copts	...	...	9,191
Moslems	...	...	2,804
Others	...	...	923

At a chapel exercise which I attended at a mission school in Cairo there were present 420 students, thirty per cent. of whom were Moslems; on one side of the high-curtained partition sat two hundred and fifty boys and young men, while on the opposite side were one hundred and seventy girls. I entered the the classes afterwards, finding some students learning English under American teachers,

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## The Man of Egypt

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others studying mathematics, history and the usual preparatory school subjects under Christian Egyptian teachers.

I was impressed with the fact that the American teachers seemed to be as familiar with Arabic as were the natives. In another class room I met a Moslem Sheikh who was teaching Arabic to thirty boys, and in the theological department a converted Moslem teacher, who had spent eight years at El Azhar, was instructing twenty prospective native ministers of the Christian faith concerning the difference between Christianity and Islam. I was impressed especially in this latter lecture by the intelligent way in which the facts, rather than dogma or prejudices, were being emphasized; in the front row sat a large Soudanese young man as black as night, one of the most interested and alert members of the class, who was preparing

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to return to the Soudan as a preacher of the gospel amongst his people.

At Luxor and Assuit I visited schools for girls under the direction of the missionary society to find hundreds of young women studying in practical branches, such as domestic economy, sewing, and the ordinary branches of education in a manner to give the highest hope of character building, mental training, and household efficiency.

At Assuit College for boys there were eight hundred and twenty-five students divided as follows :—

Protestant	...	...	...	599
Coptic	...	...	...	189
Moslem	...	...	...	25
Others	...	...	...	12

The increasing tendency, evident throughout Egypt, of Moslem fathers and mothers to willingly allow their boys and girls to come under particular Christian instruction in such

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schools is certainly productive of thoughtfulness. In the minds of many a missionary who has worked years for such results, and in the thought of Moslems as well, the query must arise, What of the future from such beginnings? Will Shelley's words be true of Egypt?

The moon of Mohammed

Arose, and it shall set,

While blazoned as on Heaven's immortal noon

The Cross leads generations on.

### Vocational Schools.

As we pass beyond these schools of varied character devoted to primary and secondary education in Egypt, we are confronted with a type of institution which is now growing rapidly, and is destined to mean much to this newly-awakened country,—the schools for training men and women in special vocations.

The chief of these callings to which Egyptian youth look forward are law, medicine, commerce, engineering, agriculture

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and teaching. In 1902 certain Egyptian students began to visit Europe and America for expert training.

These men upon returning secured places of remuneration, because of their proficiency far in advance of those held by their fathers and brothers. This fact, together with certain other foreign influences attendant upon the Occupation of Egypt by England, led to the foundation of medical schools which enrolled in 1910 two hundred and ten students as compared with forty-six in 1895; law schools containing three hundred and eighty-two students, with a law library of sixteen thousand volumes, together with several other institutions aiming especially at the making of agriculturists, school teachers, and technical scientific experts. These schools at home have inspired Egyptian students to go abroad for further study in

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ever-increasing numbers annually, there being forty-six of such students studying in foreign countries in 1910 as compared with three in 1907. The popularity of the trade schools is practically evident by the fact that in 1910 there were 1,960 applications received for 384 vacancies. The director of one of these schools told me that it was not uncommon for the father and other relatives to accompany the boy to his office in order to bring to bear upon him every conceivable argument for the purpose of convincing him that the young man should be placed upon the eligible list for entrance into one of these schools of engineering or agriculture.

This *penchant* for practical training has increased so rapidly that at present the shop is really in competition with the study; educational formulas are beginning to be worked out in life rather than in theory, and

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Egyptian education is being brought into contact with reality. Nor has this awakening arrived a moment too soon. The mechanics and engineers needed for the new Egypt cannot be furnished rapidly enough to supply the demand, many schools being able to virtually assure a position to every graduate. Students are appreciating, moreover, that an engineer's job at three times the salary of a clerk, has compensating advantages, and the call, influenced to be sure by these economic reasons, is constantly growing louder towards the arts which stand "by hammer and hand." The advance in prestige of these "bread and butter studies" is attributable to two causes; one, from the fact that, of late, Government offices have not been sufficient to go round amongst the graduates holding primary and secondary school certificates; the other consisting in



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the fact of the leadership and fervent enthusiasm of Mr. Sydney H. Wells, a pioneer of industrial training in Egypt, who is bringing years of experimental knowledge to the development of schools directly associated with Egypt's present need.

Four thousand students are now studying and working in the twenty-six schools of Egypt devoted to technical and agricultural training.

In these institutions I found literally hundreds of young men who were 'learning by doing,' substituting laboriter for memoriter work, and engaging in practical tests requiring original thoughtfulness and invention. Examination were found in these schools, to be sure, but at least fifty per cent. of the examination was upon work outside the class room, and work that could not be imitated nor copied slavishly from

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notes, much of it in the workshop and in the field.

### **A New Enthusiasm for Creative Work.**

In these near-to-life schools I beheld the most vital and emotional interest displayed anywhere amongst the youth in Egypt. Students were standing about automobiles which they had helped to manufacture with a real glow of pride and confident ability in their eyes; I found them in the foundries welding iron with iron and experiencing the joy and wonder over the opportunities and possibilities of construction by their own hands that one boy graphically expressed when he said, "Isn't it fine to see how one thing busts into another without breaking?"

Practical education is now the Zeit Geist of Egypt, and it will probably prevail here for the next quarter of a century at least. The new Egypt in vision already is

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utilitarian, filling the Nile valley with modern appliances, modern industry, and modern hand workers, and she is waiting without the doors of such schools as these for her practical pioneers.

Nor does this kind of training destroy the power of the Egyptian student to work for an ideal. "Of course, a cow is just a cow," says Professor John R. Cummins of the University of Wisconsin, "and can never become a Winged Victory, but within her limits she is capable of approaching an ideal." And more than that, she is an ideal that every farmer and farmer's boy—the despised slave and healots of Greece—can aspire to. But, most of all, this idealism of a perfect product is the only way of rendering a perfect service to others. The same is true of all other branches of applied science. They are all teachers of æsthetics to the common man,

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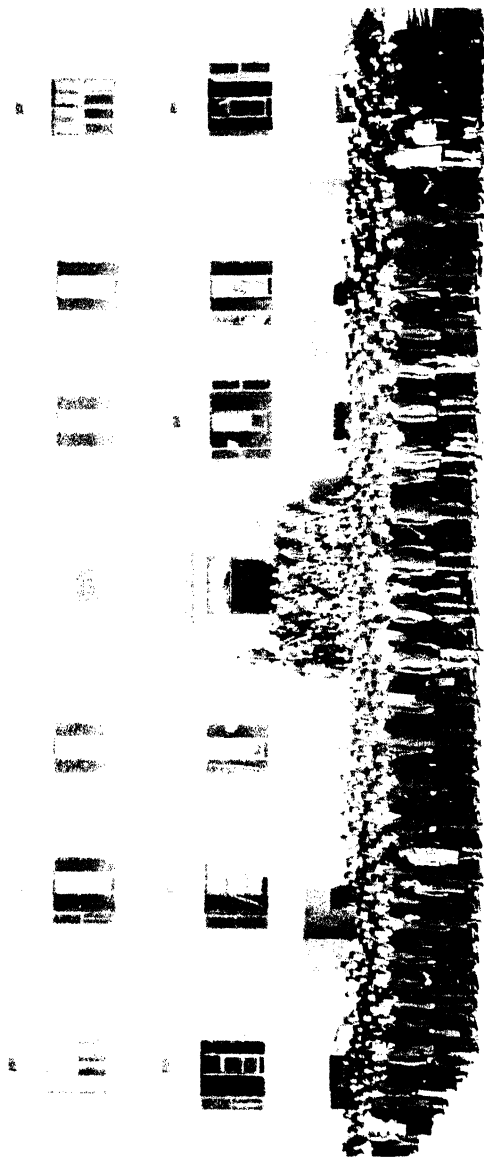
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and it is only as a science gets applied that its idealism gets democratized. Utilitarianism is the democracy of idealism.

The vitality of these schools of utilitarian idealism in a country where agriculture and trades germane thereto are of inevitable importance, can hardly be overestimated. Honourable Harvey W. Wiley, Chief Chemist of the United States Department of Agriculture, is fond of telling the following story that his father used to relate for the purpose of inducing boys to remain on the farm rather than go the city.

A farmer with three sons was asked what he proposed to make of them. He replied, "John is the brightest of my boys, the most industrious, anxious to work, and quick to learn. I am going to make a farmer of him. Sam would rather talk than work, and is fond of telling of all that he knows and much that he imagines; I am going to make a lawyer of him. Thomas is the laziest one of all my boys; in fact, he is so lazy that he never gets into any trouble of any kind. I am going to make a preacher of him."





Egyptian Students at the American Mission College at Assiut.



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alists and mechanical experts, who do not possess sufficient fundamental knowledge or mental training to make their specialism vital and far reaching in statesmanlike ideas and actions in their country's welfare, as well as in their own personal interests. The body of learning, both mental and practical, must be given with increasing efficiency and extensiveness in the primary and secondary Egyptian schools, if these youths are to become any more than superficial hand-workers and selfish money-getters. When, even more generally than at present, industrial and cultural training join hands for both ideals and practice, in the awakening of the individual to his largest personal resourcefulness and to generous service to the state, Egypt will be liberated.

### The Teacher the Turning Point.

The teacher is the key to this generally



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desired advance. Men of personality and teaching ability must necessarily be raised up among the native Egyptians, men who have clear ideas of what the object of education really is, and who know how to apply these ideas to the practical needs of Egypt. Certain teachers with whom I have talked in this country remind me of a confession of one English instructor, who said: "I was public school master for nearly twenty years, and now that it is all over, I sometimes sit and wonder rather sadly, I am afraid, what we were all about."

The tragedy of the native "kuttabs" has been the prevalency of inadequate teachers.

A good teacher will make any system succeed, while a poor teacher blocks the progress of the best educational machinery. Give Egypt a few great teachers who even faintly resemble Dr. Thomas Arnold of

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Rugby, or Bradley of Marlborough, and much of the past and present obstacle to education among Egyptian boys and girls will be obliterated. The school master is abroad in the land to-day, throughout the country of the Nile, but the question presses, what kind of a teacher can he be trained to be ?

Although this rearing of efficient teachers is in its initial stages in Egypt, there were last year one hundred and twenty-one teachers of elementary schools being trained in the normal institutions : these head masters exert enormous influence among the 7,006 teachers of the "kuttabs." It is worthy of note that forty of these teachers in training are women. I visited the Nazarieh Training School in Cairo where three hundred students from the Moslem El Azhar were taking the four years' course in preparation for the teaching of Arabic in the Government

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Schools. Although these men had much to overcome in their stereotyped memoriter training, reaching back through fifteen years or more of their life, and leaving an indelible mark upon their minds, one could see in vision at least certain of these men, with their knowledge of Egypt and the ability to teach their subjects, helping to form a new leadership. I stood with a few of these students before the picture of Ali Pasha Umbaree, who was Minister of Education in 1890, and was one of the students whom Mehomet Ali, in line with his strict school laws, caused to be kept in the class room by chaining him there. One of the men remarked, "The day of forced education has passed for ever in Egypt."

At another time, while visiting the Khedivial Training College in Cairo, I was greatly pleased to see 240 picked men who were being

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trained to teach in the higher schools by able graduates of Oxford and Cambridge; this school, with its efficient pedagogical system, is the type of not less than eighteen other training schools for teachers carried on by the Egyptians to prepare young men and young women to teach the children in the village "kuttabs," where in reality New Egypt has its most promising beginnings.

### **The Baffled Instructor.**

The seemingly utter absence of the two indispensable elements for good teaching—an enthusiasm for one's subject and a love for the student—among certain teachers of Egyptian youth, has made it possible to read such despairing words as I quote from Douglas Sladen, and which are taken from the impressions of an English master :

"It is impossible to live happily in Egypt if you take any interest in your work. You

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must treat it simply as a means to getting your living."

Indeed, I fear that more than one English school master in Egypt can sympathise with this sentiment even though he may not be frank enough to state it. Repeatedly I talked with men who seemed to have lost their grip. A sense of bafflement lies heavy upon them. The keen edge of emotional interest, which gives fascination to learning both within and without the class room, is lacking. The bridging of the gulf of language is not easy. To go a certain distance with the Egyptian student is, to be sure, not difficult, but frequently when a certain stage is reached there seems to be a period of arrested development on the part of the student. An instructor said to me, "Mr. So-and-so is at the head of his class to-day! Next year it is quite likely he will be found at the middle of his class."

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I have been reminded here of the remark of a Harvard Professor who described the spirit of this oldest institution in America by saying :  
“ A healthy spirit of pessimism prevails in all departments.”

Now I am aware that it is no small matter to keep up a high electrical voltage, either mental or physical, in a country where, climatically, “ nothin’s right but loafin’,” and where a considerable portion of the day is given up to sleeping. Indeed, one is often reminded in the Nile Valley of the answer which Charles Kingsley once offered to the question as to what was the pleasantest way of spending the day. He replied with his prolonged stammer, “ Why, to lie on your b-b-belly like a lizard in the sun, and to think about nothing.” But that which interests the observer of Egyptian education is not so much what the students or teachers do

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when they are asleep as what they do when they wake up. An old Greek Professor in an institution which I once attended was wont to drop off to sleep at times in the warm spring months, and frequently some student had to go and awaken him to attend his lectures; we always noted, however, that after one of these naps the old Professor usually said something brilliant; so true was this that there used to be a little couplet passed about, entitled, "When Marvin Wakes!"

While I have no craving for the office of an *advocatus diaboli*, and indeed I feel deep sympathy with the teacher in Egypt who is confronted with situations that would often throw the human mind into chaos, yet one cannot go through these schools without receiving the impression that much of the brilliancy and aggressiveness of certain types

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of instructors are exercised in "slanging" students and making them realize how utterly backward and good-for-nothing they are. The stupidity of some students may give a reason for the attitude, but the pathetic side of it all is that real and effective teaching, depending quite as much upon heart interest as upon head interest, goes out of the window when this mood of pessimism and unbelief in pupils comes in at the door.

The old French proverb puts it, "To love is to understand everything."

If I do not greatly mistake Egyptian youth, these students, despite many handicaps, accumulating with the vicissitudes of their country's chequered history, are exceedingly human, and especially susceptible to consideration and kindness. However true it may be that certain Oriental races do



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not understand aught but bullying, I am bound to feel that no Oriental race is to be lifted into self-respect and independence, to say nothing of being raised to the matchless ability of self-government, by leaders or teachers whose chief weapon is criticism, but rather decidedly by men like Henry Bradshaw, of whom Arthur Benson has said: "He simply loved his friends, as the father in the parable loved his prodigal son, because he loved him and for no other reason." What Alfred Blunt asked of English Statesmen in India, may be applied to English teachers, "Do they propose to secure their communication with India? It cannot be better secured than by gaining the hearts of Egyptians. What is the value of Occupation among a hostile people compared to this?"

The native teacher, moreover, while he is

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at present showing the result of the teacher training schools, is still often obsessed with the idea of showing off his knowledge in the class room. In one school an inspector told me of a native teacher whose subject was botany ; wishing to learn something concerning the subject matter of the instructor's lectures, the inspector had some of his notes translated, finding to his amazement that this pedagogue of students fourteen or fifteen years of age was discoursing in long periods of embryos, protoplasms, and physiological and scientific processes, the meaning of which words were almost as hazy in the instructor's mind as it was impregnable to his students. Although he made his subject indiscernable, he was making an impression upon his hearers. One of his pupils was overheard to remark, solemnly, that his teacher was "a very learned man."

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The real difficulty, of course, resided in the fact that in the first place the teacher's own perspective was limited, and secondly that he had not discovered the primary truth that Egyptian students need activity rather than receptivity of mind.

We are bound to conclude that the day of reconciliation between teacher and student in Egypt has not yet arrived ; indeed, I doubt whether this halcyon day has come in any country to its full possibility. The attitude of aloofness and distrust existent between teacher and student, the one to the other, seem at present reciprocally universal. Not long ago I asked a hundred graduates in America the chief impression of value gained in their college course ; eighty-nine responded that one of their most memorable advantages came from personal contact with a great teacher. Yet I have failed to find

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in Egypt the absorbed student outside of lectures working with lively curiosity at the side of his professor. Long walks with a strong individual teacher, or quiet evenings in an instructor's home are practically unheard of as agencies in the development of the Egyptian student's life. The virile intellectual energy, the dynamic youthful enthusiasm in the subject of his own temperamental choice, the pursuit of knowledge for its own sake, are still wanting. . . There is little evidence of the impartation of that "vision splendid" or the desire for unique contemporary leadership which always dominates the educated pioneer. The inspiration when it exists is too often a text-book impulse, born of an imperious necessity to obtain a certificate, far too seldom the unforgettable influence of the light from a great man's eyes.

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### Armaments *versus* Men.

Egypt needs her armaments, she needs appropriations to improve physical conditions, to build dams, to dig drains and canals, to protect property and life and to administer justice. But the great need of the New Egypt lies even below and beyond this in the raising up and in the careful training throughout the country of the strongest men available to teach Egyptian youth, men of animation and character, men who have a right to demand salaries appropriate to their task, men made bigger because of the enormous discouragements and besetting obstacles, men of persistent idealism—even faint resemblances of those old masters at Eton, where Cromwell aptly said that the great battles of England were fought and decided. Such great souls will be able to see in the Egyptian student the Egyptian

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man beyond the "native"; they will be big enough to sweep past mere official bulletin boards and *papier mache* rules in their passion for teaching Egyptian school boys; they will be men of whom students will think in later years as Matthew Arnold thought of Jowett of Baliol :—

For rigorous masters seized my youth,  
And purged its faith and trimmed its fire,  
Showed me the high, white star of truth,  
Then bade me gaze and there aspire.

But I hear the Government educator persisting we must be very careful not to stir up political discussion. Have we not banished Farid Bey, the Nationalist leader, for five years; must we not "stand in" with the Moslems in every possible way; and is not Lord Kitchener here and there and everywhere in the country, than whom no man on God's footstool is better able to rule Egypt with authority? Things are quiet now and

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we must keep them so at whatever cost. We must not touch religion, for that is in the Treaty ; and in education, especially, nothing offensive to politics or conducive to political discussion or religious controversy, can be tolerated for a moment ; we must put scientific text-books into Arabic, for that is necessary in order to preserve this ancient language and also to please Egypt. It must be taken for granted that Egyptian students belong to the twelfth century and are necessarily defective : we must not bother them with sociology, psychology or modern philosophy, even though these studies are admittedly essentials of every real, progressive, educational system. And certainly we must not become intimate with our pupils outside of the lecture room, since we are a superior race and have an official dignity to uphold.







Rural Catholicism

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Very well and very sensible, most of this, from one point of view. But what of education meanwhile? Were men ever educated, *really* educated, without personal contact with large minds and sympathetic hearts? Were individual ambitions ever aroused without painting upon youthful brains the entire range of present day ideas and possibilities, patriotic, social and religious? Has there ever been discovered any educational apparatus for the production of vital, literary interest more potent than free discussion and the fascination which the student secures in a love for wide reading and the presentation of every side of a given proposition? In other words, is the education of Egypt to wait upon politics, Arabic, and officialdom? This is now the crux of the Egyptian question educationally.

These are surely not easy questions for

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educators anywhere, and especially are they intricate questions in a land no farther advanced than this country of the Nile. Neither is it at all likely that any nation would come nearer, if perhaps so near, to the speedy recognition and the efficient solution of these problems as England is capable of doing, united as she is with the most advanced, intelligent and influential portion of the Egyptian population. To answer such questions satisfactorily will necessarily take time, patience, high training and infinite sympathy. But these questions must be answered with seriousness and without equivocation, and answered aright if modern education or anything worthy of that name is to reign in the Land of the Pharaohs.

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WHAT IS AN EGYPTIAN  
MOHAMMEDAN?

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There some grave Moslem to devotion stoops,  
And some that smoke and some that play are found ;  
Here the Albanian proudly treads the ground ;  
Half-whispering there the Greek is heard to prate.  
Hark ! From the Mosque the mighty solemn sound,  
The Muzzein's call doth shake the minaret,  
"There is no God but God ! To Prayer—Lo, God is  
Great."

BYRON : "Childe Harold's Pilgrimage."





Protesters in the New Egypt.

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## WHAT IS AN EGYPTIAN MOHAMMEDAN?

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### CHAPTER VIII

ONE of the first impressions gained in Egypt is that of a land inhabited by a people of a religion, and that religion Mohammedanism. As Lady Duff Gordon has said sententiously in her letters from Egypt: "This country is a palimpsest, in which the Bible is written over Herodotus and the Koran over that."

Religious tendencies are apparent in every part of Egyptian life. In this country the majority of the population are bound not to a single country but rather to a single creed, and that creed makes all Moslems one, from Delhi to Fez and from Stamboul to Zanzibar, as they turn their faces prayerfully toward Mecca—the cradle of their religion. Mo-



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hammedanism in Egypt takes the place of patriotism in certain other nations ; it makes a " Church state " rather than a " State Church." At sunrise light sleepers are awakened by the long mellow cry of the Muzzein from his tower :—

God is Great !

I testify that there is no God but God !

I testify that Mohammet is the Prophet of God !

Come to prayer !

Come to salvation !

Prayer is better than sleep !

God is most great !

There is no God but God.

As one hears five times each day from the minarets of the mosques of Cairo this summons to prayer, as one beholds the faithful reverently bowing their bodies in their shops or in the public highways, one readily perceives that in Cairo he is near the heart of the Moslem world. Cairo, indeed, is becoming increasingly the centre of Islam. Mecca may be the emotional or nerve centre

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## What is an Egyptian Mohammedan?

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as the revered home of the Commander of the Faithful; Constantinople may claim to hold political supremacy over every Mohammedan throughout the world, but it is here in old Cairo that one finds the brains and the leadership of present-day Mohammedanism. Egyptians—even Turco-Egyptians—are now looking upon the Sultan as their Pope rather than their King, while in the University El Azhar, in Cairo, as well as in a dozen other lesser institutions here, the real pioneers of modern Islam are educated in Arabic and go forth throughout Egypt, and, in fact, to the very ends of the earth, carrying the impelling and controlling decrees of Koranic Mohammedanism.

To be sure there are in Egypt thousands of persons professing faith other than that of the Arabian Prophet. There are 706,322 Copts; there are 38,635 members of the

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Jewish faith; there are no less than 20,000 Protestant or Evangelical Christians and 175,576 disciples of other faiths. The American Mission alone claims a Protestant community, including converts and church-goers, estimated at 45,000, its converts gained largely from the ranks of the ancient Coptic Church.

### **Mohammet's Numerical Empire.**

But it is the Moslems of Egypt, comprising a population, according to the last census, of 10,269,445, who primarily engage attention. It is natural to ask what kind of a person is an Egyptian Mohammedan when we consider that he is a unit of a body which now enrolls, according to the careful figures of Herr Martin Hartmann, 223,985,780 of the world's inhabitants, or one-seventh of the entire population of the earth.

The scope of this religion in the terms of

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## What is an Egyptian Mohammedan?

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nations is remarkable. No one can glance at the following table, of recent calculation, concerning the distribution of Mohammedans without serious thought :—

### DISTRIBUTION OF MOHAMMEDANS.

India	...	...	...	...	62,458,077
Java	...	...	...	...	24,270,600
Russian Empire	...	...	...	...	20,000,000
Turkish Empire in Asia and Europe					14,278,800
Chinese Empire	...	...	...	...	8,000,000
Moslem countries like Egypt, Persia, Morocco, Algeria, Arabia, Afghanistan	...	...	...	...	4,000,000
					to 10,000,000
The New World, including—					
Central America and West Indies					22,600
British Guiana	...	...	...	...	22,200
United States	...	...	...	...	8,000
Dutch Guiana	...	...	...	...	5,800
					58,600

Surely one sees here a vast, growing and dynamic faith, a religion which, in the words of Carlyle, has sent forth its “ flame beacons ” to all of the notable centres in the habitation of men. It is, however, notable that one-half

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of the followers of Islam are Asiatics—about 169,000,000 ; more than a quarter are African—about 59,000,000 ; Europe claims as residents Moslems 5,000,000 ; 50,000 followers of the Prophet live in America ; while Australia and Oceania contain 30,000.

It is also a striking historical fact that 95,000,000 followers of the seventh century Arab are living under British rule, or 5,000,000 more than the total Christian population of Great Britain. In fact, there are at present only 37,128,800 Moslems living under direct Mohammedan rule. The Moslem Empire is no longer co-extensive with the Moslem faith. This religion holds political sway only in Turkey, Tripoli and scarcely one-fifth of Arabia, which countries include a Moslem population of less than 16,000,000. In other words, it will be noted

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## What is an Egyptian Mohammedan?

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that Mohammedanism shows decided growth throughout Asia and especially in the heat belt, while Moslem inhabitants tend to decrease in Europe and in the Temperate Zone.

In Egypt, Moslems are divided into three distinct classes, Turks or Turco-Egyptians, Egyptians and Bedouins. Among these classes of population Islam has always shown a steady growth, and to-day, despite centuries of political and industrial tragedy, and continuous attempts on the part of other religions to break its power, the religion of Mohammed is virtually impregnable.

The outstanding features of this seemingly unconquerable faith are usually the same, whether the follower of Mohammed be an Arab, Kabyle or Desert man in North Africa, a Turk in Constantinople, an East Indian in Calcutta or an Egyptian in Cairo.

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### The Koran the Authority of Islam.

A Mohammedan is first of all an individual of a book—that book is the Koran. Herein is contained the sacred laws of Islam, and out of these laws springs the entire civilization of the Mohammedan world. There is, perhaps, no more impressive section of El Azhar University than the ancient library containing 30,000 volumes of Koranic literature. I was impressed with the peculiar pride which lighted the faces of the Moslem Sheikhs who guided me through this revered library as they pointed to the scores of century old copies of the Koran. Some of these were written in gold and with an elaboration of design perhaps unequalled in literary workmanship. There is presented to gaze in a great glass enclosure a jewelled case, richly inlaid with pearls, containing the Koran in thirty exquisite copies, which



The Fellah Hay Merchant.





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receptacle was discovered buried deeply beneath El Azhar, where it had been placed to guard against destruction by the soldiers of Napoleon in 1798. Indeed, as one wanders through this ancient temple of learning, where twelve thousand students are to-day spending twelve years of their valuable lives in poring over the pages of this book, which forms now, as it did ten centuries ago, the exclusive text-book of the University; as one travels up and down this country of the Nile to visit the rapidly multiplying schools, ranging from the village "kuttab," through primary, secondary, teacher-training and professional schools to the El Azhar, finding a total of not less than 1,678,498 Egyptian students, whose business first and always is to learn by heart this sacred book and to study and interpret it; as one beholds the unique event in history of virtually every member of

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society, from fellaheen to Pasha, from pauper to millionaire, a patriotic adherent to the same faith—rooted in this same Koran—it becomes us to enquire concerning the authority of this book.

The Koran is written in Arabic, and cannot be translated without losing its infallibility. According to Islamic teaching, this book was given by Divine revelation to Mohammet the Prophet, who died in 632 A.D. To the follower of Islam this writing includes the most valuable revelations of all previous religious literature and abrogates all other sacred books, containing without error or contradiction the supreme authority for faith and practice, human and divine. “We have missed nothing out of our book,” is the oft quoted Koranic word. The Koran refers to Ishmael, the son of Abraham, as the spring of its historical racial authority. It claims

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## What is an Egyptian Mohammedan?

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to contain "the law and the Gospel of the Christian Revelation." It gives description of the fall of man, the story of Joseph, the deliverance from Egypt, with other accounts similar to those found in the Old Testament. Certain New Testament names also appear, like those of Jesus, Zacharias, John, Mary and James.

The language of the Koran is attributed to be God's language and its eloquence is miraculous. These Moslem scriptures take for granted such historical knowledge as is found in the Old Testament, referring to such history simply with a view of enforcing moral truths. It is not uncommon for modern Mohammedans, who are now beginning to read quite widely the Christian scriptures through the varied translations into Arabic, to receive their first accurate historical knowledge of such

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characters as that of Moses, to whom the Koran repeatedly refers.

Throughout Egypt there are three finely wrought buildings which are always found together. There is, first, the drinking fountain, the Sabeel, the place of refreshment for pilgrims and for those who come to study the sacred book; there is near at hand, and often attached to it, the "kuttab," the school where Moslem children learn from the Koran how to pray; and, third, the Mosque where the Koranic petitions ascend to Allah without ceasing in the name of Mohammed, who gave to the Moslem world the book, which, in the language of one of the scholarly modern missionaries of Christendom, is "reverenced as is no other book by one-seventh of the human race."

Sheikh M. Ghamrawi, a graduate of El Azhar, and for three years reader of Arabic



"Sweet water for all. Blessed be Allah!"



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at Oxford, now one of the inspectors in connection with the Egyptian Ministry of Public Education, said to me as we were passing through the various grades of Moslem schools in the Mosques of Cairo, "All the learning of the schools under Mohammedan supervision or guidance in Egypt, such as the studies in grammar, rhetoric, reading, writing and interpretation are to the one end of preparation for the correct understanding of the Koran."

The Koran is committed to memory by Moslems at an early age. In literally thousands of schools in villages and towns of Egypt one will see to-day the Mohammedan teacher, oftentimes a most ignorant person, sometimes totally blind, surrounded by fifteen or twenty children whose bodies are swaying backwards and forwards as though hung upon hinges at the base of their spinal cord, all



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repeating vigorously and audibly the passages of their revered scripture.

Mehomet Ali brought the Koran into the closest possible relation with military life in Egypt when he made freedom from conscription in the army to depend upon a man's being able to repeat at demand a large portion of this book. The military official gathers in his cap brief selections from the Koran, taken from different sections of the surahs, or chapters. The Egyptian would be asked to choose one of these slips, and upon looking at it to continue the passages immediately following in the Koran, until the military examiner was satisfied that he could virtually recite the entire book.

It is scarcely possible to express the supreme reverence of the Moslem for the Koran, in which it is declared that "God has taught men with his pen, taught him

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## What is an Egyptian Mohammedan?

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what he did not know," and has communicated this teaching to Mohammed while the Prophet was in a trance. The book, written in an ejaculatory prophetic style, neither in rhymed prose nor verse, but a style *sui-generis*, is divided into surahs, or chapters, and deals with revelations and historical allusions to the Prophet's flights, moral admonitions, warnings, legislative sanctions and rules referring to every detail of human existence, not unlike the laws of the Old Testament Pentateuch.

### What is the Teaching of the Koran?

There are five great principles of Mohammedanism according to its modern Moslem interpreters, and, as Thomas Carlyle has said, relative to the understanding of the Prophet, we may best get at modern Islam by asking the Mohammedan himself what he means by his faith.

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*First.*—God is one, not many, and Mohammet is his Prophet. The Koran teaches a rigid and complete Monotheism. This point was fought and guarded strenuously by both the Prophet and his followers in opposition to the polytheism of his day. The Christian, in controversy with the Moslem, must first of all defend the Christian idea of the Trinity, which conception to the Moslem means a plural God.

*Second.*—The Moslem must do five prayers a day. The purpose of these prayers is “to put God in memory.” He must call repeatedly the name of Allah, reading in connection some chapters in the Koran. He must attend his prayers with bows and prostrations to show perfect devotion. These prayers are preferably in conjunction with other Moslems, where certain advantages accrue to devotion through collective prayer.

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These prayers shall occur at sunrise, midday, at three-thirty in the afternoon, at sunset, and at one and a-half hours after sunset, usually about seven-thirty p.m.

*Third.*—The Moslem must give alms. This is in behalf of his social betterment. He is to continually remember the poor, and is enjoined to give not less than one-twentieth of his income to this purpose.

*Fourth.*—Fasting is required of the Moslem during the fast of Ramadan. This fast continues thirty days, during which period no food or drink shall be partaken of between sunrise and sunset. The fast is broken at sunset each day, which is announced by the firing of a gun from the citadel. Fasting is for the purpose of improving the will and for the instilling of obedience. Special almsgiving is celebrated at the end of Ramadan,

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together with a three days' celebration of feasting.

*Fifth.*—Pilgrimages to Mecca mark the culmination of Moslem piety. Grouped in Mecca, the Keblah of all Moslems, the Mohammedan religionists pray in unison with devotees from all parts of the Moslem world, while the honour and distinction of Mohammedan followers increase with the number of pilgrimages to this centre of his religion.

In addition to these five fundamental principles of Islam, there are further notable teachings, while out of these various teachings there have arisen through the centuries a multitude of intricate and detailed sacred laws, interpretations and commentaries, which in many cases have become of equal importance and authority with the doctrines themselves.

The Koran maintains, for example, that

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women are inferior to men, and it gives man unusual privileges as to marriage and divorce. Mohammed allowed wives to each individual to the number of four, together with the privilege of divorcing any one of them by repeating three times the sentence, "I divorce thee!" The polygamy of Mohammed himself, who possessed thirteen wives, is explained by the modern Moslem on the basis of political expediency, the prophet taking these wives from different tribes in order to extend and to unify his growing religious conquests. The modern sheikh of the more devout class will also endeavour to prove by the Koran that it was Mohammed's preference that the Moslem should possess but one wife. Without going into the factual basis of this interpretation, it may be accurately stated that for economic reasons the average Mohammedan is monogamous.

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The Koran forbids indulgence in intoxicating liquors, the taking of interest upon money, and enforces, in general, habits of honesty and morality in dealing with one's fellow-men.

The honored book of the Moslem, being written originally in the Arabic language, has brought about an insistence upon the Arabic alphabet as the form and medium of expression for all important Moslem ideas. Small respect is vouchsafed to any person in the Moslem world who does not speak and interpret the Koran in Arabic, while to-day those Moslems who have discarded the Arab dress of turban and robe for the tarbush and European trousers, even though they may be proficient in Arabic, are considered in a certain sense renegades from the pure and ancient faith. Even in such Mohammedan strongholds as Constantinople the Koran is

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never translated from the Arabic into the language of the country, but Turkish leaders and teachers of Islam are under strict obligation to master the Arabic language.

Unlike certain other sacred books, furthermore, the Koran undertakes to lay down explicit rules referring to every department of individual life. There is no secular life to the Moslem ; all is religion, and the Koran is the guide and centre of every act, whether of social custom, commercial enterprise or individual living.





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## THE MOSLEM AND THE COPT

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Upon the relation between the Copt and the Moslem  
depends the welfare of the whole population of Egypt.

DR. A. K. NOUKH EFFENDI FANOUS.

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## THE MOSLEM AND THE COPT

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### CHAPTER IX

IN Egypt Islam is brought into relationship with the Coptic population, which boasts an antiquity reaching as far back as the Council of Chalcedon, 451 A.D., when Dioscorus, the Egyptian Pope, refused to submit to the Pope of Rome. Indeed, the Copts, to speak strictly, are the native Egyptians, the descendants of the Pharaohs, while the Moslems descend from the Arab conquerors, who in the seventh century made Egypt a Mohammedan country. At present the Copts comprise not far from seven hundred thousand people, or about one-fifteenth of the mixed population of the country. While the majority of these people are found in Upper

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Egypt, in the Provinces of Assuit, Akhmin and Girgeh, it is difficult to go anywhere in this land, especially where trade is carried on, without finding representatives of this ancient and interesting religious sect, descended from a people going back seven thousand years in history.

The Copts were among the first to separate theologically from the Western Romish Church. They trace their religious ancestry traditionally to the preaching of St. Peter in Alexandria, who left the foundation of the Church in Egypt in the hands of St. Mark the Evangelist. In an address before the Coptic Congress, held at Assuit in Upper Egypt in March, 1911, Dr. A. K. Noukh Effendi Fanous, who is one of the most able Copts of present-day Egypt, expressed the pride of his people in this ancestral religious heritage when he said :—

## **The Moslem and the Copt**

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You are aware that our forefathers embraced Christianity through St. Mark, in the first fifty years of this era, eighteen and a-half centuries ago. Christianity spread rapidly and the first Coptic Patriarch, Ambu Youhannes, was appointed A.D. 62.

This ancient Alexandrian Church was for centuries the most influential religious body in Christendom, especially in learning. After years of dissension and change the Coptic Church, as it now exists, became distinguished by its adherence to what is called the Monothysite Heresy or the doctrine of the "One Nature"; the adherents of this faith believing that both human and divine nature were united in Christ when He was upon the earth and that He was literally God-man.

### **Resemblances and Contrasts.**

In outward appearance the Copts and Moslems are virtually indistinguishable. In a public assembly, including both members of

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these sects, it is practically impossible for the residents of Egypt to distinguish between them sufficiently to point out to a stranger which is a Copt and which is a Moslem. The differences between the two people, however, are considerable. These differences are usually based upon religion; in short, the revival of religious animosity in Egypt from time to time has been largely due to Coptic and Moslem controversy and animosity, for in this land, as in other parts of the East, the fiercest conflicts are not in the name of politics but in the name of faith. The Coptic Church has never been a formidable rival to Mohammedanism in Egypt, but the Copt himself, with a readier tendency than the Moslem to accept modern civilization, has proved to be a strong competitor for the positions of government and trade. As a student, he is usually found somewhat







"Cool Sherbet."

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more apt and intelligent, and in certain lines of business he has been accepted as being more accurate as an accountant than his Moslem neighbour, though it is quite generally agreed that he is not superior in trustworthiness and that his brand of religion has given him little if any moral ascendancy over the Egyptian Mohammedan. Even the tourist soon learns to put little confidence in the method by which the guide or donkey boy thinks to prove his worth by revealing the tattooed cross upon his wrist.

But while the Moslem, by the greater vigor and militancy of his faith as well as by his superiority of numbers, has influenced the Copt religiously, as is evident by the various customs which the Christian has adopted from the Moslem, the Copt has influenced the Moslem industriously. Through his freer religious faith, which has enabled

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him to accept interest upon his money and to copy generally European models in business, the Copt resembles the Parsee of India or the Jew of Europe. His natural shrewdness, his mastery of the marvellous system of compound interest, his subtleness, not always held in check by scrupulousness, have enabled him to make up through the power of wealth what he loses in numbers or influence. The Copts have built in many instances palatial homes and furnished them with all the modern appurtenances attendant upon Western civilization—rich furniture, sumptuous hangings and modern musical instruments are generally found in these homes, while both English and French are readily spoken by these advanced Europeanized Egyptians.

It is natural, therefore, that between the two sects there should be friction and mis-

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understanding. The Copts are constantly complaining that the English are showing partiality to the predominating race of the country, while the Moslems guard most jealously their rights, begrudging often the equal justice idea, the principle of "fair play," through which the English try to mete out government to all classes. There is, however, a growing tendency, especially in certain of the more steady political parties of Egypt, for both Copt and Moslem of the better class to unite upon questions having to do with Egypt's prosperity, and in these questions there is indicated an increasing and common desire of "Egypt for the Egyptians."

### The English Attitude to Copt and Moslem.

The English attitude to the Copt resembles, in a way, the attitude of Europe to

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the Jew ; there is an undefined, almost unconscious partiality to the Moslem as compared with the feeling towards his Coptic co-citizen. Although the English try to explain this fact at times by saying that the Copt is more generally addicted to the drinking of alcoholic liquors, which is strictly prohibited to the Moslem, it is doubtful whether this or any other outward characteristic explains the attitude of the Englishman to the Copt. I should say it was more generally due to a certain servility on the part of the Copt, the lack of a dominant and aggressive forcefulness which may have resulted from years of being the race in minority, while the Moslem, despite many weaknesses in common with his Coptic brother, is usually a masterful and positive individuality. It is related that the Copt in the early days of the Occupation, placing

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## The Moslem and the Copt

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much dependence upon the fact that the occupying Englishman was a nominal member of the same faith, would enter the office of the Englishman from whom he sought employment with the obsequious remark, "I appeal to you in the name of the Saviour who died for both of us," an introduction not intended to secure immediately the respect or equanimity of the empire-building Englishman. The evidence of the effect of such fawning for the sake of political or commercial advantage is evident in the remark of a certain Britisher who had been subjected to a considerable amount of this treatment, and who jestingly described the moral distinctions between the two classes of Egyptians by saying that "the Moslem Egyptian never told the truth except when he intended to deceive, while the Copt omitted to tell it on all occasions." How-

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ever, the high standing of so many Egyptian Copts and the low standing of so many Egyptian Moslems makes such superficial generalization inadequate. The late Prime Minister of Egypt was a Copt whose exceptional ability and worth were beyond question, while the Government offices, the Post Office and scores of public posts efficiently filled by Copts, reveal the aptitude and distinct ability of this race.

### **The Five Coptic Grievances.**

The Coptic grievances against English and Moslems are definite and far-reaching. The Copt strenuously objects to, first, the usage of the British Government in appointing Governors or Mudirs of Provinces almost entirely from the Moslem population; second, the necessity placed upon them of using their Sunday as a working day if employed by the Government, since Friday, the

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Mohammedan Sabbath, is generally recognized by the British Government in Egypt; third, the taxation imposed upon them for the support of schools, especially village "kuttabs," where the religious instruction presented is for the most part entirely Moslem; fourth, for what the Copt consider a limited recognition of their sect by the legislative Councils of Government; and fifth, the Government grants made to Moslem and not to Coptic institutions.

Such requests and demands of a Coptic community do not seem absurd, at first sight at least, to those who have studied the derisive insults hurled at the Copts through the Moslem Press, who have realized that the assassination of the Coptic Prime Minister in 1911 grew out of this hatred of the Moslem for the Copt simply because he was a Copt, and who furthermore must



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recognize, after living for a time in Egypt, that the boasted fair play at times certainly is but a dream.

Yet the adjustment of these matters is quite another task, and a more difficult problem has rarely presented itself to any nation which has endeavoured to match justice to the confused elements composing an Oriental people. This problem is made more difficult by the British assuming to be the occupying power and, therefore, in duty bound to regard the majority will of the population in its decisions. Moreover, certain of the intricacies of the situation seem to exist in the Coptic character itself; to quote the late Sir Eldon Gorst, in relation to the appointment of Copts to administrative positions requiring high efficiency of action, which form one of the Coptic ambitious demands:—

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Experience has shown that the Copt, however capable and efficient in certain departments, does not usually possess these qualifications (*i.e.* executive ability and power to demand obedience from his subordinates and the Moslem population). He has proved a failure in the executive branch of the Coast Guards, from which he is now almost totally excluded, although he still predominates in the administrative sections of that service. In the Prison Department he has also been a success. Were he to be left in a high executive post, in addition to his lack of natural aptitude for it, he would find a majority of the population animated by antagonistic feelings toward him, and he could not count on ready obedience and co-operation. A position of a Coptic Mudir would not be an enviable one, any more than would that of the authorities who had to support him. I do not say that an exceptional Copt might not be found who would overcome such difficulties, but at the present time I do not know of one.

The claim of the Coptic community for their Christian Sunday also seems to be entirely a sensible request and unanswerable, but to make this practical would mean to take away the Sabbath observance, Friday, from the entire Moslem population, which includes more than ten million of the eleven

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million inhabitants of Egypt, or it would mean cutting off two working days of the week, Friday and Sunday, instead of one, and this brings up naturally a decided difference of opinion as to whether Egypt can economically afford to take such a step at present.

Furthermore the claim of equal rights in religious education in return for taxation (the Provincial Councils have permitted the levying of a tax of five per cent. of the whole amount of the general taxation for the elementary schools) which is one of the Copts' very consistent demands is also a well-nigh unworkable proposition by those who have the matter in charge and who deeply desire to satisfy this just requirement. As a matter of fact, these village kuttabs are for the most part Moslem schools, and were originally started by Mohammedans purely for the in-

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struction of children of the Moslem religion ; often these schools contain but one room, and the complications arising from a Moslem Sheikh and a Coptic Priest, each trying to teach his religious principles to children in the same confined environment can be left to the imagination. The Government is now beginning to see light upon this problem by using the Coptic money paid in taxes for such education in the establishment and conduct of Coptic schools when the number of Coptic children justify the outlay. While this does not do away with the chance for criticism on the part of Coptic parents in many places, it is nevertheless an earnest attempt to meet an intricate situation.

Perhaps the whole contest between the Copt and Moslem, from a Coptic point of view at least, turns upon the question of the relative standing intellectually and morally of

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the Copt *versus* the Moslem. The Copts regard the present attitude of both the English and the Moslems as foisting upon them a stigma of inferiority as a race and as a religion. They therefore demand that a principle of equality not only be regarded but universally accepted, even though that principle in its practical execution may not seem to the Copt acceptable or equitable in every case, as Matric Marcos Fehing has expressed the Coptic position, "The Copts do not wish to be regarded in their country as are the negroes in the United States." While it is impossible to predict the outcome of so important a controversy, it may be confidently stated that the general and growing demands for efficiency in Egypt, making the standards for both office-holding and business those of real worth and ability rather than the profession of a creed, will tend of them-

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## **The Moslem and the Copt**

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selves to bring a solution causing both the Moslem and the Copt to appreciate that his ascendancy is utterly dependent upon himself, and neither Government, politics nor religion can take away from a really worth-while and able citizen his superiority of respect or his certain advancement.



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Science is one religion : prayer is another. Study is better than worship. Go : seek knowledge everywhere, if needs be, even to China.

*Koran.*



Resting Place of Mohammedan Dead.



From the minarets the cry: "To pray, is bet-  
than to sleep."



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## ISLAM AND MODERNITY

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### CHAPTER X

REMARKABLE changes are taking place in Mohammedan lands to-day, and many laws and customs belonging to other centuries are being swept away upon the tide of new rushing civilization. It was only a few years ago that Islam maintained an army of spies, forty thousand strong, in Arabia and Turkey at a cost of two million pounds a year ; these have now been abolished. In Moslem countries, moreover, apostasy from the faith of the Prophet has been punishable by death until within comparatively recent times. The spirit of dogmatism and the exclusion of even the consideration of religious truth outside of Islam is now being replaced in many parts of the

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Mohammedan world by a spirit of investigation. Modern invention and trade have also assisted in changing the spirit of the Moslem from bigotry to at least a certain breadth of mind, and to-day the Damascus railroad runs into Medina and the electric light of a new world burns above the tomb of the Prophet.

This does not mean that present-day Islam has lost her ability or her desire to maintain the Mohammedan religion in face of multifold obstacles. This faith has been charged with the militant and conquering spirit of success for too many generations to easily change or succumb to other religious theories. It is significant to remember that no Asiatic or African province conquered by Islam has ever thrown off its yoke, not even when such a province has passed beneath the sway of a Christian nation. It has been in the nineteenth century only that Christian Powers

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have been able to assert any considerable authority in Moslem lands, either by the reclamation of provinces or by the assumption of a protectorate over them.

The force of Islam is felt, moreover, combatting well-nigh every modern influence that would threaten with change this seventh century religion.

I visited recently the Moslem schools in the mosques of Cairo, where attempts have been made at certain reforms by the liberal wing of Egyptian Mohammedanism. These reforms, however, are being fought strenuously and usually with success in the Moslem schools, while the least indication of change in the Government schools brings about untold opposition and heated discussion on the part of the Moslem members of the School Boards. This opposition is frequently carried into the Egyptian Press. The entire

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fear is summed up in the phrase, "We must protect Islam at any price."

It was thought by certain business people that the fitting out of the railway to Mecca with a chapel car constructed in the shape of a mosque with imposing minaret, Koranic verses about the sides, a chart indicating the direction of prayer, together with receptacles for ritual ablutions, would satisfy every religious scruple of the Moslem pilgrim. The plan, however, met with rabid antagonism; the Moslem devotee has objected with vigour to this *prayer de luxe* as utterly out of accord with the simplicity and asceticism shown in their prophet's teaching.

### Islam a Mighty Faith.

The Moslem religion in Egypt, furthermore, has presented to Christian missions an almost impregnable barrier. The American Mission, which has been established in Egypt for fifty

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years, gaining no less than fifteen thousand converts from the Copts, reports less than two hundred Mohammedans converted to Christianity during the entire period.

The greater part of the Mohammedan world is at present unoccupied by Christian missions, and everywhere the struggle of other faiths with that of the Moslem is recognized as "the glory of the impossible." The general attitude of Protestant missions, at least, is represented in the following words of Rev. H. H. Jessup, D.D., who has pictured Mohammedanism as—

That mightiest system of Monotheism the world has ever known, shadowing with wings the great continent of Asia and Africa, having in its progress stamped out of existence tens of thousands of Christian Churches and riveted upon two hundred million of men this doctrine, policy, ceremonial, and code of laws, and imbedded itself in the Arabic language, like the nummulite fossils in the ledges of Jebel Mokattam, until it stands to-day like a towering mountain range, whose summits are gilded with the lights of great truths of God's existence



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and unity, and whose foothills run down into the sloughs of polygamy and oppression and degradation of women.

### What Constitutes the Strength of Mohammedanism ?

It is natural to ask, in light of such facts as the foregoing, why the sword of Mohammed and the Koran have been able so effectively to resist all the approaches of other religions, as well as the pressure, racial and political, which have for generations been brought to bear upon them. What is the secret of this faith which has given life-guidance for more than twelve hundred years to millions of the world's population ?

An initial reason for Moslem predominance lies in the fact that the faith is without caste or racial distinction, and that its adherents and converts are brought immediately to a common social plane. Equality is an important characteristic of any religious creed ; it is especially forceful in the East, as is

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evidenced by the present success with which Mohammedans are securing additions to their ranks from the Hindus, who, by accepting the Islamic doctrine, are brought at once to a position of social equality with millions of their fellow-countrymen. Loyalty to this religious membership, furthermore, which has always been more emphatic than loyalty to any government, has given a certain sense of protection to the Moslem, who, in this sense of united brotherhood, has found, consciously or unconsciously, something worth defending and living for.

In the beginning, too, Mohammed furnished Islam with weapons especially sharpened against Christianity, which has explained in part Islam's successful conflict throughout the years with the Western faith. Islam has been pictured to its adherents as gathering up in itself all the valuable materials of the

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Jewish religion as that religion was represented in the Old Testament, separating these from the dead formalism which often characterized Judaism in the time of the Prophet, and adding to these principles the invaluable, fresh divine revelations made to Mohammet, which principles were made especially applicable to his people and times.

The Western missionary who has not provided himself with ample knowledge and argument with which to meet the Moslem's opinions regarding the Trinity, miracles, the Immaculate Conception and the Resurrection of Jesus, will find his way extremely difficult among the intelligent Moslems of to-day. An English controversialist in the cause of foreign missions said to me in Tunis that one of the first questions with which he was confronted in an argument with Moslems was, "If Christ was God, who ruled the

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Universe during the three days that Christ was in the tomb ? ”

The comparatively slight restriction placed especially upon men in the midst of their social or domestic life has, doubtless, provided another cause for the ascendancy of Islam in Asiatic and in tropical countries. This religion, which from the beginning has taken such strong hold upon men of all classes, gives supreme authority to the masculine head of the household. It is significant that the charges of weakness or effeminacy, which have been repeatedly brought against Christianity, have not been presented as arguments against Islam. From the beginning Mohammedanism has been a man's religion. It is usual to find the entire male membership of the community in the Moslem fold, and the battles of Islam throughout the ages have been fought not by women, but by men.

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Islam, like Christianity, has also been a conquering faith ; it has anticipated, and still anticipates, being a world religion. Moslems have been taught from childhood to believe that they are a chosen people : “ Ye were the best nation raised up to Mankind,” says the Koran. Unite this conviction of being an “ elect people ” with the aggressive spirit of world conquest around a great organizing idea like that of the Unity of God, and you have a fighting faith capable of all kinds of endurance and persecution. Its active propagating and triumphant principle is an inevitable force in overcoming the merely passive resistance qualities in certain other religious sects.

The moral injunctions of the Koran, furthermore, have made an appeal to the highest motives of humanity, while Mohammed's example of sincerity, piety, and unflinching

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belief in having received a special message from God, especially during the early part of his life, have furnished Islam with an ethical ideal, lofty and impelling.

An even more practical reason for the dominance of Mohammedanism has existed by reason of the fact that apostasy has been punishable by death. Even now such defection is attended with severe persecution and with complete social ostracism as far as fellowship with Mohammedans is concerned. This has no small significance for the Moslem, especially when he lives in a Mohammedan land, since in order to change his religion he must needs change virtually his nationality, as he is obliged to go before a tribunal of native judges, stating the reasons for his change and defending, as best he may, his decision.

The missionaries of Egypt tell me that it

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is found necessary, even to-day, to change repeatedly and oftentimes rapidly the residence of their converts from Islam in order to make possible, not simply the work and comfort of their converts, but also in order to preserve their lives.

While the foregoing reasons for the strength of Mohammedanism may explain in part some of the external means through which Islam has gained her victories, there is in addition, permeating this religion, a spirit far more powerful than the forms in which it is given expression. Mohammedanism is a religious conviction. The Westerner is often reminded of the fanatic in his conversation and dealings with the Moslem, but the subtlety and power which this faith wields over its adherents leaves its impression even while we disdainfully turn away from its superstitions and out-worn

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traditions. Down beneath the complicated exterior a religious heart is beating. How otherwise can we explain Mohammedanism, or be forced to say, often in spite of ourselves, as Carlyle said, that Mohammed was in contact with the great heart of the Universe, "this God's Universe of awful Fact and Reality."

The early history, the grandeur, and the simplicity of this faith, has perhaps never been more beautifully described than in the words of those early disciples of Mohammed, who threw themselves before the feet of the Christian King of Abyssinia, imploring his protection against the oppressive inquisition of the Koreishite Arabs :

Oh, King, we lived in ignorance, idolatry, and unchastity; the strong oppressed the weak; we spoke untruths; we violated the duties of hospitality. Then a Prophet arose, one whom we knew from our youth, with whose descent and conduct and good faith and truth we are well acquainted. He told us to worship



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one God, to speak truths, to keep good faith, to assist our relations, to fulfil the rights of hospitality, and to abstain from all things impure, ungodly, unrighteous. And he ordered us to say prayers, give alms, and to fast. We believed in him, we followed him.

### Modernity's Question to Islam.

In face of Islam's tremendous power and hold upon its subjects, the demand naturally rises from the Westerner [and the indication of such question is becoming evident even among the Moslem youth], Are the fruits of Islam comparable with the results which Christianity, for example, has been bringing to modern nations? This comparison is brought about because the present-day world is not so much interested in the theory or dogma of religion as it is interested in its effects, in what it is capable of doing in the lives and deeds of modern men.

Modernity insists that religion is for the sake of humanity, and that the world does

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not exist for the sake of inaugurating or promoting a religion. The man of affairs, the man of large accomplishments in practical world advance, who cares less to-day than ever before about the particular road on which men and nations travel to God, is still insistently urgent that there shall be progress and fruitage from any belief or theory compatible with the resources of the individual and worthy of the expenditure of life and money placed at the disposal of the belief. The nations to-day—America, Japan, Germany, even progressive Egypt—are looking with increasing impartiality upon the color of a man's creed, but they are demanding even more strictly than ever before, in words as abrupt and searching as those of James the Apostle :

What doth it profit, my brethren, if a man say he hath faith but have not works ? Can faith save him ?

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Not for the number of prayers a day do modern men seek, but in the words of Holland—

Men whom the lust of office does not kill,  
Men whom the spoils of office cannot buy,  
Men who possess opinions and a will ;  
Men who have honor, men who will not lie ;  
Men who can stand before a demagogue,  
And damn his treacherous flatterings without  
winking ;  
Pure men, sun-crowned, who live above the fog  
In public duty and in private thinking.

In the power of worthy accomplishment in the world to-day, in that indispensable trait of adaptation to men in a changing time amidst changing needs, how does the religion of Islam compare with the Christianity of the West? Is it sufficient for modernity?

**Non-Progressive Mohammedanism.**

The European or American secures the early impression in Moslem lands that Islam is associated with a belief that has stopped growing, or, in other words, was never meant

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to grow or to change with the times. Many years ago Palgrave said that Islam is in essence "stationary," while Sir William Muir has more recently made grave and frequent charges against Islam as contrasted with Christianity, asserting that "Christian nations may advance in civilization, freedom and morality; in philosophy, science and the arts, but Islam stands still and thus stationary so far as lessons of history avail, it will remain." If this somewhat sweeping statement describes Mohammedanism in modern Egypt, if the settled determination of Islam is to stop while about her the old order is changing in every department of life, there is little doubt about the religious future or the religious failure of the Mohammedan; the legions of light and progress will most certainly thunder past him, his history will be closed so far as its effect upon intellectual,

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moral and far reaching civilization is concerned. But if, on the other hand, Islam can evince a spiritual and religious energy capable of re-expression in a new period, if she can be convinced that it is not creed but conduct which makes any people great, she may be the means of new victories in the name of her Prophet in a country which is being renovated and transformed from every other point of view.

We discover at once that Islam is handicapped by being circumscribed within rules and a system of jurisprudence unchangeably fastened to every minute detail of human life. While these definite and particular injunctions fitted the age in which they were spoken, and no doubt were the only language in which religion at that time could have been understood, the later Egyptians are finding that in some respects these systems

## Islam and Modernity

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are inadequate and inconsistent with their present day life ; as one modern sympathizer with the Moslem states "Mohammed contributed to the world a great religion, but as a social system it is a dead failure."

Although one must treat with respect a religion which can hold eleven million Egyptians true to itself for twelve centuries, annihilating meanwhile polytheism, and many indications of barbarism, the question still persists as to whether the religious value of this contribution, as far as modern life is concerned, is not seriously menaced by the rigid and unelastic character of the mould in which it is run. It is a very serious question amongst the most thoughtful makers of Egyptian Government just now (and I include among this number Egyptians and Turco-Egyptians who are nominally adhering to the faith of Islam) whether Mohamme-

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## The Man of Egypt

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danism can endure the glare of modern life and progress.

Few would go so far as to say, with Mr. Stanley Lane-Poole, that an upper class Moslem is an hypocrite or a concealed infidel. I have met many members of the faith of Mohammed in Egypt whose intellectual training as well as whose moral and religious convictions are quite as true and impressive as those to be found in Christian lands ; it is a striking fact, notwithstanding, that the most orthodox Moslem is at present exhibiting a tragic effort to preserve his faith in seclusion, untouched as far as possible by outside investigation and elucidation. So much is this apparent that the follower of Islam is branded with suspicion when he becomes too much absorbed in modern philosophy or scientific research, admitting a chance for a different interpretation of

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## Islam and Modernity

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Islam in the twentieth century to that accorded to it by the Mohammedan fathers in the middle ages. Recognizing that Egypt must be made autonomous, if at all, through enlightened patriotism and the advance of truth, that she must never fear true culture as defined by Matthew Arnold in the ability to know the best that has been said and accomplished in the world, it becomes a thought-producing statement that Lord Cromer made after his years of sojourn in the land of the Pharaohs, daily associated with the best minds that law-making Islam has produced :

Although there are many highly cultured gentlemen who profess the Moslem religion, it has yet to be proved that Islam can assimilate civilization without succumbing in the process.

### Islam a Business Handicap.

We are confronted with the fact both from our personal observation and from the



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## The Man of Egypt

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mouths of many witnesses representing various points of view, that the young Europeanized Moslem loses his religious ardour in proportion to his business prosperity, becoming either a nominal Moslem or an agnostic. The educated Mohammedan who seeks places of leadership in government, in industry, or in education of modern Egypt has good reason to maintain his external connection with the faith of his country. Through it, he is able to press his political claims, and while one feels that much of the religious patriotism evinced is for revenue only, he is able, nevertheless, to gain much from the Government, as now occupied by the English, by such unyielding adherence. He can, for example, evade military conscription by being a student in El Azhar; he can object to a hundred plans for reform on the basis which is at least superficially

## Islam and Modernity

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justifiable, that the new order militates against the conscientious scruples involved in his religious belief; he can, furthermore, secure all the social and political favouritism which a faith greatly in the majority can offer him, while to leave it would bring ostracism and adversity generally. But such exercises as the prescribed prayers at regular times, five times a day, the acceptance of certain old Koranic views concerning modern science and social customs, together with the following of Mohammed's example in the plurality of wives, are all decreasing usages among educated Moslems in Egypt's public life. Indeed, men of affairs will increasingly tell you in Cairo and Alexandria that the medieval spirit of intolerance and bigotry does not exist among the men of Egypt to-day; thus, as Islam begins to move with the tide of commercial or legislative advance, she

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## The Man of Egypt

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seems to lose something of her tenacious piety as well as of her dogmatic rigidity.

This is due, no doubt, to a variety of hindrances confronting the Moslem who attempts to bring his faith into the arena of modern activity and actually make it work.

His creed forbids him, for example, to loan money on interest. In the Government Savings Banks, the officials tell me that it is not unusual for the depositor, following the precise injunctions of the Koran, to refuse to accept interest on his money. During the first two years of the establishment of the Government Savings Banks there were three thousand one hundred and ninety-five depositors who refused to accept interest. It became necessary to call in the Grand Mufti to consult with the English officials concerning the making of a new law which would allow the depositors their rights and at

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the same time satisfy their religious scruples. The Moslem is met by his priest and his polity at virtually every step forward. One educated man expressed it: "We are bound as tightly by religious laws as the mummies of our forefathers were swathed in mummy cloths in the tombs of the kings." But these Koranic rules do not differ widely from the Old Testament legislation as given in the Pentateuch.

The Christian, however, has recourse to the later revelation of the New Testament, which interprets these detailed instructions according to the *spirit* rather than the *letter* of his religion. If the modern Christian found himself bound strictly to the customs of ablution, sacrifices, salutations and long prayers on the street corners, the tithings and the almsgiving rules of the ancient Jewish dispensation, he would appreciate the embarrassing situation with which the young Moslem

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Egyptian is confronted in his effort to make a seventh century faith comport with twentieth century practice ; in other words, the follower of the Prophet is handicapped, not by his religion, but by his theology.

It is not an adverse criticism of Mohammedanism to state that injunctions fitted to an ancient civilization and uttered with real fervour by an Arabian Prophet thirteen centuries ago fail to fit in detail the needs of the present century, but, as Robert Browning said, "Man was made to grow, not stop," and no faith of men, civil, social or religious, can satisfy *in the same dress* for long, human nature, nor meet satisfactorily expansion in any legitimate direction. Either the faith must pass or the society which it holds back from the largest possible share in modern life must disappear. The tide of modern advance coming down from Europe is even now forcing

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the issue. During the past century Europe has taken virtual possession of the entire southern Mediterranean Coast—Tunis, Algiers and Morocco are guided by France, Tripoli by Italy and Egypt by England.

Intelligent Moslems have explained to me with astuteness certain methods of rationalizing and modernizing the ancient injunctions of their faith in order that they may meet with some chance of success the Westerners who are pouring into Egypt. They have failed to show me how such direct laws as the Koran lays down regarding marriage, slavery, inheritance, usury, and the "elect" are possible of adjustment to successful business or social conditions in the new Egypt without subterfuge and casuistry, the employment of which dilutes religious integrity and subtracts from religious ideals.

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## The Man of Egypt

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The impartial study of Islam brings the student to the conclusion that Mohammed offered prescription for morals and religion far in advance of the paganism of his time. These prescriptions elevated the races receiving them from abject degradation to a new stage of progressive development. Islam especially replaced Polytheism by a Monotheism worthy of a great religion. It also becomes patent that Mohammedanism is making steady advances in certain sections of the world where men are not called upon to match their powers of leadership in severe competition with the men and forces of civilized times. It is questionable whether the Moslem faith possesses inherent capabilities in its present form to carry the races of men beyond a particular stage of progress into the enlarging, liberty-loving period in which the world is now moving. The laws of

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## Islam and Modernity

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Mohammet concerning civil, domestic and social relationships of men are certainly backward laws if judged by Western standards. It is furthermore evident, since no laws are so difficult to change as those founded upon inspiration and alleged divine mandate, and since the devoted Moslem considers innovation as apostasy and change as fatal, that such transformation as Christianity, for example, has undergone at different periods of her reformation, will be inexpressibly difficult to a faith whose very existence has depended, and still depends, upon its fixity and changelessness.

What is the Moslem to do, then, with these ancient forms beneath which there is evidently a real vitality, but which, as forms, are proving to be quite incapable of holding the new vigour of Young Egypt?

It is plain that the old wine skins will



## **The Man of Egypt**

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burst if they are refilled with the new wine of social and industrial advance. It is also plain that Egypt must experience this advance or stagnate; the latter, England will not allow her to do. Although one may not be able to give definite reasons for his confidence, I think that I may be expressing the belief more or less commonly felt amongst Europeans as well as amongst the more enlightened Egyptians, that in some way, not clear at present, these universal elements of religion, the same through successive generations, indeed the same inherently for all humanity and surely found in Mohammedanism, will find a method for re-expression regardless of the bonds of technical theology.

But when this day arrives will Islam still be Islam ?

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## THE FUTURE MAN OF EGYPT

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I had to begin by scratching the soil of Egypt with a pin; I have now begun to cultivate it with a spade; but I mean to have all the benefits of a plow.

MEHOMET ALI.

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## THE FUTURE MAN OF EGYPT

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### CHAPTER XI

HENRY JAMES at one time addressed this question to the beautiful houses of Fifth Avenue:—

What are you going to make your future of, for all your airs, we want to know? What elements of a future, as futures have gone in the great world, are at all assured to you?

Such to-day is the vital question for the Man of Egypt. No narration of a glorious past, no boasting over a progressive present, no pride of either religion or race, can prevent the world from pertinently inquiring what real foundation Egypt possesses for a promising future.

That the man of Egypt can present a satisfactory answer to this demand I confi-

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## **The Man of Egypt**

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dently believe, and as I see it his argument to-day runs somewhat as follows : " I believe in my future because of a new industrial order, because of the fresh spirit of National interest which is slowly beginning to animate the minds and acts of Egypt's best and wisest sons, because of the tendency toward the creation of a higher citizenship through the various means of education and broader views of religion, because of the awakening and the crystallization of public sentiment into an individual and National will which must be depended upon to carry out the ambitious desires of the men of Egypt ! "

### **A New Industrial Order.**

The first answer to that question in this country is an industrial one, as it should be, for the success of Egypt like that of any other nation is based first upon the land, and the country that has not fostered a

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## **The Future Man of Egypt**

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steady and ever expanding material development will vainly strive to make up for this deficiency in any superstructure however perfect. This industrial or utilitarian awakening has been so rapid and so decided that the Egyptian has hardly recovered himself sufficiently to realize what it is all about.

Seventy years ago the Indian mail was transported in a box which was locked by the Consul in Alexandria and sent to Suez on a camel. The first railway of Egypt from Alexandria to Cairo in 1855 was the promise of a railway system which now conveys the traveller with every modern convenience from Alexandria to Khartoum. It seems well-nigh incredible to think that only a half century ago in this country the coal and merchandise for the mail steamers were conveyed by caravans across country, these caravans frequently consisting of three

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## The Man of Egypt

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thousand camels; or that during the same period the opening of the Suez Canal and the country wide plans for irrigation and national and international communication has united Egypt with the world's federation of modern business. The commerce from all the seas of the world is beginning to flow into Egypt. She is leaping into the light of a new day. Her cotton, her credit, her farming, and her institutions are all comparatively new and strange in their modern dress.

To the people at home, as well as to the Nations abroad, this industrial renaissance is absorbingly interesting. "To watch the immemorial culture of the East," writes Kenneth J. Freeman, "slow moving with the weight of years, dreamy with centuries of deep meditation, accept and assimilate as in a moment of time the science, the

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machinery, the restless energy and practical activity of the West, is a fascinating employment."

### The New Spirit of the Fellaheen.

The Egyptian farmer is quite another factor in Egypt's life than he was when the British found him on their Occupation thirty years ago. Egypt has to-day one million two hundred thousand yeomen, each owning upwards of fifty acres of land apiece, and showing signs of becoming no longer "voiceless masses," but citizens, with wealth and vested rights and intelligent claims. These Fellaheen are primarily responsible for the fact that in 1910 the cotton exports from Egypt amounted in value to 24,242,000 Egyptian pounds, that sugar was exported to the amount of 515,000 tons, and that 288,000 Egyptian pounds were realized from the export of rice, while practically a new



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## The Man of Egypt

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day of industry has been made to dawn, by these sturdy Fellaheen, in the cultivation and harvest of garden produce. The majority of these agriculturists have received water for their land from the hands of the English engineer ; they are no longer bullied and frightened from their rights by overbearing village Sheikhs, or deprived of their lands by arbitrary edicts of a foreign Pasha. The Man of Egypt no longer puts out an eye to evade military service as he did in the old days of oppression, neither is it his chief aim in life to evade the extortions of the tax gatherer. Indeed, the Roman historians assure us that the Egyptians were formerly quite as proud of the scourge marks received from perpetrating frauds against their unlawful tax gatherers, as they were of the scars gained in their country's battles.

I talked with a gentleman who for thirty-

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## **The Future Man of Egypt**

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seven years had lived in Egypt, who told me of incidents associated with the evils of the old taxation system that would seem to the Westerner as incredible as the tales of the Arabian Nights. They were the stories of the khourbash, which for generations lashed the feet of the Fellaheen in the cause of extortionate taxes, the farmer who was able to evade the tax official by whatever suffering or intrigue, being hailed as both hero and martyr in his rural community.

I heard, while upon a visit to a town in Upper Egypt, of an incident occurring thirty-five years ago in that village which in those days was not an isolated but a common occurrence. A farmer refusing to pay his unjust tax, which amounted to an English pound, was ordered by the Sheikh to be thrown down and given a hundred lashes of the khourbash. He was then allowed to rise, but still refused

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## The Man of Egypt

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to pay. Again he was given a second hundred lashes, again he refused. For the third time the punishment was begun, and the man, nearly unconscious because of the fearful chastisement, after a few additional lashes to his lacerated feet made a sign to the effect that he would pay. He then reached up to his turban and took out the exact amount of his tax. Had he been able to endure the punishment a little longer, or had the Sheikh been more lenient, he would have returned to his village with his pound in his turban, and his fellow villagers would have received him with high acclaim. Such conditions, made possible by reason of centuries of cruel and barbarous tyrannies, would be almost as impossible to-day in Egypt as they would be in England or America.

In the next generation these blue-skirted peasants, whom the Nile tourist, floating down

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## **The Future Man of Egypt**

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the river in the luxury of his dahabeigh, photographs at his circling sakieh, or stooping and straining at the shadoof, will be men to whom the very mention of such atrocities will seem unbelievable. They will be men of rich properties and growing minds, separating themselves more and more from that herd instinct which is the bane of belated races. It is, indeed, doubtful whether history records another instance of so sudden a leap from abject misery and slavish poverty into the beginning of affluence and material prosperity as are now in evidence in agricultural Egypt.

### **The Rise of the National Spirit.**

But Egypt's answer to her modern critics is not a material one only; she has risen in the eyes of the world as a possible national spirit. The victory of Japan over Russia, which has meant to her, as to every Eastern race, a triumph of the Orient and Oriental

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## **The Man of Egypt**

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ideas over the Occidental, has influenced Egypt toward a fresh belief in herself and a fresh sense of obligation for her country's future. The new constitutionalism of Turkey has aided in the development of national spirit by loosening the Sultan's political hold upon Egyptian subjects. The freedom of the Press, the equal justice of the British courts, and the general enlightenment caused by the nation-wide system of schools established through the direction of Great Britain, have also contributed much, presenting to Egyptians ideas of freedom and standards of government and education distinctly new. The travel of educated men and of students, affording contact with people of other nations in the realm of commerce, economics and intellectual training, has exerted a broadening and leavening influence, while the exhibition of a new civilization along the thousand

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## **The Future Man of Egypt**

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miles of a great river, where modern invention has united with Nature to transform the Old Egypt into a newer and richer country, has added its tremendous force to this new spirit of change. It is a fact of significance that the changing national order is here.

We may call this awakening by different names, "New Nationalism," "The Egyptian Question," or, reiterating the cry of the Modern Egyptian Press and ultra-Nationalist Party, "Egypt for the Egyptians." It resembles, by whatever name applied to it, the political spirit of all Eastern countries, and for that matter of Western nations also, at some period of their existence. When the students of Egypt cry in the streets, "Egypt for the Egyptians," or even in the ominous strain, "Down with the English!" they mean virtually the same thing that Indian students mean when they march through the

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## The Man of Egypt

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thoroughfares of Bombay and Calcutta to the martial strain of "Banda Mataran" ("Hail, Queen Mother India!"). Nor is this cry so different from the meaningful "Rights of Man," that rose above the *Marseillaise*, or the patriotism that breathes through the American "Battle Hymn of the Republic." It does not mean, however, revolution in this case so much as a reviving national self-consciousness; it means that Egyptians look forward with longing to a day of possible self-rule, that they think, some of them at least, that even at present they are capable of an autonomous government. Anyhow, this spirit of National unrest and desire is to-day running quite as strongly through the land of the Pharaohs as through any other Oriental Nation. The entire East, forsooth, sits no longer as William Watson has pictured her :

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## The Future Man of Egypt

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Recumbent on her own antiquity,  
Alloof from our mutation and unrest,  
Alien to our achievements and desires,  
And in majestic taciturnity  
Refraining her illimitable scorn.

The East is awake and Egypt, lying upon her Western borders, the meeting-place of Occident and Orient, is pulsating with this new life-blood of modernity. She has become aroused to the inadequacy of her past, she is filled with the present day spirit of aggressive attack, with new hope for her youth, with new ideals for her womanhood, and with a slow but certain change of mental attitude towards those forms of social and religious conservatism which have so long bound her feet, this New Egypt is preparing for a new day of Government.

With such an Egypt, growing into a new self-confidence as a Nation, England rightly appreciates that her real power lies not



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## The Man of Egypt

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merely in her benevolence or her statesmanship, but in the potent evidence that she has a trained British Army behind her suggestions. After a large dinner held in Cairo some years ago, when there was considerable laudation of the British for what they had accomplished, an old Anglo-Indian was called upon to speak. He gave to his hearers a short but pithy sentiment, which ran somewhat as follows :

“I agree with everything I have heard about the good work that has been done in Egypt ; but it seems to me that we are apt to forget that this work has really been done by one man, and one man only.”

There was naturally a feeling of surprise and inquiry aroused amongst his hearers as to who that man could be. After a moment's hesitation, the old Indian continued—

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## **The Future Man of Egypt**

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“His name is known to all of you. It is Tommy Atkins.”

### **The Making of the Citizen.**

However satisfactory and encouraging may be this arousal of an ancient people, it would be folly to believe, in face of the facts, that a new citizenship or a new public opinion are to be formed in a moment in this land of traditions century old and illiteracy eclipsing that of almost any nation on earth. While at the summit of Egyptian society there are many men whose opinions and whose lives give promise of large contribution to modern Egypt, the great majority of the Egyptians have not yet arrived at anything which may be justly styled an adequate public opinion, which is usually the result of a long evolution. Indeed, I would not for a moment leave the impression that the great mass of the Egyptians are yearning and passionately

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striving for political freedom, for as one goes about this country, in which less than ten per cent. of the population can read or write, he finds the full pocket-book and comparative comfort and freedom from exorbitant taxation are, for the Fellaheen especially sufficient reasons for passive satisfaction. Those who for any reason ask solicitously whether the poor Egyptian does not feel terrifically handicapped and depressed in not being able to govern his own country, remind me of a Dutch lady of high standing and alleged culture who once asked me, with a fearful pity in her tone, "Are you not greatly troubled in New York by the attacks of the North American Indians?" The fact is that the average Egyptian Fellaheen knows little, and cares less, about the contemporary political affairs of his nation. Sir Eldon Gorst relates how at Alexandria,



Threshing as his fathers did in Ancient Egypt.



Busy scenes along the river banks.



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only a few years ago, with its adult Egyptian population of seventy thousand, only fourteen thousand electors were registered, and of these only seven hundred and fifty took part in the last election. In truth it seems that it was only through the energetic action of the local authorities, aided by the forcible measures of the police, that anyone was induced to vote at all. "A certain amount of dissatisfaction," says Sir Eldon Gorst, "was expressed when the electors discovered that neither the candidate nor the Government proposed to pay them for their trouble."

Mr. Alfred Cunningham, who has resided in Egypt for a considerable period, tells of how he was travelling in the rural districts less than a hundred miles from Cairo, three months after the murder of the Egyptian Premier, and was astonished to learn from a

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## The Man of Egypt

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group of native farmers, who were visiting one of the provincial towns on business, that not one of them had heard of the murder of the Premier, and two of the Egyptians did not know that a Copt had held that office and had been succeeded by a Nationalist politician.

In spite of this general apathy among the masses of Egyptians, whose only idea of the modern Egyptian awakening is that which comes to their material appreciation, one finds in the large cities a new sense of representative responsibility. Witness the new schools for law, which are turning out each year hundreds of Egyptian students educated in modern judicial procedure; in short, the cynosure of the vocational hopes of Egyptian students have been for the past decade riveted upon the profession of lawyer or judge. Scores of new schools have been

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established of late both by the Moslems and the Copts, having directly in view the making of citizenship through the avenues of practical and commercial and legal education. These institutions, together with those in charge of the foreign missionaries, whose educational ideals are increasingly progressive and utilitarian, are crowded to overflowing with Egyptian young men determined that the foreign Syrian or Greek or European will not filch from them much longer the prizes of commercial and national citizenship. There is hardly a vocation with which we are familiar in the West which is not to-day beginning to receive attention by these coming citizens.

At one of the colleges which I visited I asked the students in a large lecture-room to state the vocation which they were intending to pursue. I found the following callings



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## The Man of Egypt

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represented in practically the order stated :— law, medicine, religion, teaching, government, business and pharmacy. But these Egyptian youths, someone will say, however much they may know, are not able to initiate. They are utterly powerless in the matter of original construction either by hand or brain. And this must be granted to an extent, at least, when the comparison is between the Egyptian and the European or the American. Yet the young man of Egypt has other valuable qualities ; he is a born diplomat, he has patience, he can plod, and he knows how to serve under competent and forceful leadership. If anyone thinks such qualities are unimportant, let him go to Germany and see what is being accomplished by an Empire-wide Imperial policy that makes every citizen not so much an individual as a unit in a marvellous mechanism of service to the

## **The Future Man of Egypt**

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State, a policy that cements at the same time that it controls and accomplishes by the very perfection of its harmonized system. If de-individualization is productive of great results in German citizenship, non-individualism may, in similar fashion, have its day in Egypt, providing the governors are wise and powerful enough to organize and to administer these latent and heretofore unused resources.

When a few thousand more of these same Egyptian youths are turned out from the modern schools of business and law and practical training, carrying with them this new knowledge and these new ideals into the valleys of the upper and the lower Nile, recruiting, broadening, leavening, and creating a new period of citizenship as well as a new age of industry—then let Britain, with her policy “What we have we hold,” be ready for new adjustments (as certainly she has

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## The Man of Egypt

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shown herself ready in Canada, Australia, India and elsewhere). Egypt will speak, and Europe and the Nations of the earth will hear.

### **The Will and Desire of the Man of Egypt.**

And all these vast strategic, far-reaching blessings depend, in the final analysis, upon the Man of Egypt, who in himself must gather up the elements National, commercial, educational and religious, in order that he may cast them heroically and efficiently into every worthy undertaking of his nation. As H. G. Wells has said, "The last decision and the greatest decision lie in the hearts and wills of incalculable men."

Egypt can show marvellous statistics of advance, but a nation is not great by statistics only, she is not great by the amount of her revenue nor by the number of students who hold in their hands successful certificates of examination, but rather by *the*

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## The Future Man of Egypt

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*men of Egypt*, the strong, young, courageous pioneers, who are being fitted practically to take up Egypt's burdens in useful vocations, men of quality and men of insight. "Before we can create our Oriental Belgium," asserts the *Pall Mall Gazette*, "we must secure our Egyptian Leopold." Cairo is not a great city nor an insignificant city simply because of the presence or absence of underground railways, sky scrapers or aeroplanes. These will come without doubt in the train of her expanding life. Cairo, as Egypt, is the sum of her great men, her great leaders—no more and no less. The measure by which these men influence her growing life will be the measure of her destiny. Her great task at present is to discover and to train. Teachers and leaders must be found who will find the place for service as well as prepare the youth for the New Egypt. The Egyptian who for

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## The Man of Egypt

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generations has relied upon others must now be taught to think and to rely upon himself, since it is this individual will, this determined desire, this faculty of holding to a purpose through vicissitudes and obstacles, this inextinguishable and permanent fire within which must make Egypt a great nation. Egypt is now aroused, she is seeing the dawn of desire ; in this lies her hope.

In one of Blake's exquisite vignettes, a ladder is represented as set up to the crescent moon from a bleak corner of the universe. Two figures are conversing together, while on the ladder itself, just placing his foot against the lowest rung, is the figure of a man who is beginning to climb in a furious hurry. The simple title inserted beneath the picture is, "I want! I want!"

He has drawn the portrait of the Man of Egypt.

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